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THE BELIEVER'S

DAILY REMEMBRANCER:

OR,

PASTOR'S EVENING VISIT.

BY THE

REV. JAMES SMITH,

AUTHOR OF

"CHRISTIAN'S RAILWAY AND STEAM-BOAT COMPANION."
"THE WAY OF SALVATION SET FORTH."
"THE CHURCH AS IT OUGHT TO BE."
"THE BOOK THAT WILL SUIT YOU."
"THE MESSENGER OF MERCY."
"THE LOVE OF CHRIST."
&c., &c.

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R. Edwards, Printer, 82, High-street, Cheltenham.

PREFACE.

›art of this little work, was written
for the members of my own flock.
once anticipate, that it would find
ır in the eyes of the Lord's people
or obtain so large a circulation as it
ıy and most gratifying, are the testi-
ıave received of its usefulness; and
I been requested to write a second
he evening of the day. But having
dislike to writing, and much work of
ind on my hands, I have for a long
ıed to gratify my friends in this partic-
ıt at length, finding that the work
:o grow in the estimation of the public,
ıg now about THIRTY THOUSAND
circulation, while the demand for it
rather than diminishes, I have con-
write a second volume to correspond
rst.

n is the same, and so is the design.
views of truth also, which are found
; part, will be found in this; for the
s seen no reason to change his mind,
to any of the great and glorio

doctrines of the gospel, since writing that. We want nothing new in divinity, the old is better. We only want the power and unction of the Holy Spirit, to bring home the truth with energy and savour to our souls. We want more of Christ, and less of self. May the Lord, who has so graciously made use of the former volume for the good of his people, and the glory of his name, make use of this also. May it endear the Saviour, promote confidence in God, lead to entire consecration of soul to him, and be the means of comforting many a weary pilgrim. May we all be led from the fleeting vanities of time, to the substantial realities of eternity. Reader, give the Author an interest in your prayers. He desires two things principally, to be more holy, and to be more useful. As a member of the ONE CHURCH of Jesus, he desires to promote the love, peace, and unity of the whole body; ever remembering, that however we may differ in some things, we are all ONE IN HIM. Most heartily and earnestly therefore does he pray, that grace, mercy, and peace, may be with all who love our Lord Jesus Christ in sincerity.

Zion Park Street,
Southwark, London.

JAMES SMITH.

To this man will I look.—Isaiah lxvi. 2.

To what man? The poor in spirit. The umble. The man who trembles at his word. Who lies low in self-abasement at his throne. Who mourns over his follies and his faults. Who fears to offend a God so good, so holy, so reat. The man who looks to Jesus for life, eace, and everlasting salvation. To such the ord will look. He will observe them. He vill admire them. He will manifest his approation of them. He will look and love. Look nd listen to their prayers. Look and accept heir persons and services. Look and honour hem, visiting them as his friends, dwelling with hem as his children, owning them as his jewels, nd using them as instruments for his glory. Ie will look upon them and strengthen them as e did Gideon. Look, and restore them as he id Peter. Look, and so lift up the light of his ountenance upon them, and give them peace. Iy soul, hast thou been looking to the Lord to ay? Hast thou looked unto him as thy Father? f so, doubtless he has been looking upon thee ith a Father's love. He is now looking down pon thee with approbation. Sweet thought! he look of God is more than wealth, more ian honour. Retire to rest this night with the nought, Jehovah is looking upon me with love.

He proves his love, displays his grace,
Through the *redemption* of his Son;
He turns my feet from sinful ways,
And pardons what my hands have done.

JANUARY 2.

Now will I praise the Lord.—Gen. xxx. 25.

Ingratitude is a great sin, and yet it is very common. Mercies come unnoticed, they are enjoyed without gratitude, and depart without praise. How many favours have we enjoyed which we have never acknowledged. Yet the Lord has said, "He that offereth praise glorifieth me." Let us reflect upon our mercies, repent of our ingratitude, and say with Leah, "*Now will I praise the Lord.*" Who can have more reason? When shall we have a more favourable opportunity? Let us begin at once, and praise him for temporal favours, but especially for spiritual blessings. Let us bless him for what he has done, and for what he has promised. For what was given us in Adam, but more for what was given us in Christ. That he has generously provided all we can need, and has presented all he has provided to be received by us without money or without price. All he sends us is in love, all he does to us is in mercy, whether it be pleasant or painful. Therefore let us attend to the Apostle's exhortation, and "in everything give thanks; for this is the will of God in Christ Jesus concerning us." "Giving thanks always for all things unto God even the Father, in the name of our Lord Jesus Christ." "Praise is comely for the upright."

Bless, O my soul, the living God;
Call home thy thoughts, that rove abroad:
Why should the wonders, he hath wrought,
Be lost in silence, and forgot.

One Mediator between God and man.
1. Tim. ii. 5.

There is but one Mediator; man has invented more, but God has appointed, revealed, and accepted but one. One is sufficient. Jesus alone is the Mediator of reconciliation. His atonement is infinite in its value and efficacy; it honoured the law, satisfied justice, and glorified all the perfections of God. It perfected for ever them that are sanctified. It is a sacrifice of a sweet smelling savour unto God. On the ground of the one sacrifice of Jesus, sinners are received, pardoned, and accepted of God. Let nothing else engage your attention when seeking acceptance with God, go through Jesus, through Jesus only: however vile, however sinful you may be, there is reconciliation to God through the death of his Son. There is but one Mediator of intercession. One is sufficient. Jesus ever lives to make intercession. The Father always hears him. We need no one to dispose his mind to pity, listen to, or plead for us; his nature is love, it is his office and work to save, and he delights in his work. Therefore he is able also to save them to the uttermost, who come unto God by him, seeing he ever liveth to make intercession for them. Go to God then, by Jesus; and acceptance is certain, a blessing is sure.

He ever lives to intercede
Before his Father's face:
Give *him, my soul,* thy cause to plead,
Nor doubt the Father's grace.

All things are yours.—1. Cor. iii. 21.

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" What a paradox is this, poor yet rich, as having nothing, yet possessing all things! All things are ours. For our use and benefit. To enjoy even when we do not actually possess. Made over to us in covenant, presented to us in the promises, to be realized and enjoyed by faith, to claim and possess by and by. We shall have all that is really needful in time, and the whole when Jesus shall appear the second time without sin unto salvation. We are heirs of God, and joint heirs with our Lord Jesus Christ; and whether we reflect on things temporal or spiritual, things present or future, things painful or pleasant, things on earth or in heaven, we may justly say, "All things are ours." God is ours, our portion; Jesus is ours, our Bridegroom; the Holy Spirit is ours, our Comforter; earth is ours, our school room; heaven is ours, our eternal home. But do we believe this? Do we live realizing this glorious truth? Can we lay down to-night on our pillows and say with confidence, all things are mine? If so, it may be well said to us, "I know your poverty, but *you are rich.*"

God is our joy and portion still,
When earthly good retires;
He will our hearts sustain and fill,
When earth itself expires.

To die is gain.—Phil. i. 21.

look at death as creatures, we shall fear
if we look at it as christians, we shall
t was once a curse, it is now a blessing.
ı loss, it is now a gain. Dying we gain
dom from every foe, trial, and trouble;
ain possession of innumerable blessings.
: freed from sin, and made perfect in
ı. We are delivered from sickness and
nd enjoy perfect health and happiness.
all gain knowledge, for then shall we
ven as we are known. We shall gain
s, for then we shall be with Christ and
him. We shall gain honour, for then
obes shall be given us, and we shall be
ledged as victorious over satan, the
and sin. We shall sit down with Jesus
throne. Death to every believer is gain.
mediate gain. It is great gain. It is
ting gain. It may be painful to pass
ı, but its results will be glorious. And
fear death? Why should we? Jesus says,
at keepeth my sayings, shall never taste of
' He may sleep, he may depart to be with
d, he may go home to rest after the toils
nflicts of life, but he shall never die, death
o dominion over him. Look through
t death, and look through death to Jesus.

on will the Lord, my life appear;
on shall I end my trials here,—
ave sin, and sorrow, death and pain;
live is Christ—to die is gain.

Martha, Martha, thou art careful.—Luke x. 41.

Jesus loved Martha, and Martha loved Jesus: but Martha was too anxious about temporal things, and therefore Jesus lovingly reproved her. She was entangled and hurried, and his aim was to set her free. Her care was intense, and while it irritiated her temper it hindered her enjoying his society, or receiving with meekness his word. This is a common fault among our Lord's disciples, how many Marthas have we in the church, how very few Marys. Let us take our seat at the feet of Jesus by Mary's side, let us listen to his word, let us realize his care for us, and let us try and cast all our care on him. All our concerns are in his hands, all circumstances are under his controul, all events are managed by his wisdom. He exhorts us to seek first his kingdom, to aim always at his glory, to be satisfied with his arrangements, and to live in peace. Let the peace of God rule in your hearts. Whatever happens will be overruled for your good. You will soon leave the present scene, and leave behind you all the objects about which you have been careful. Be prayerful, but not careful. Attend to Martha's duties in Mary's spirit. Receive thy Lord's reproof this evening as spoken to thee, and try to bury thy cares where he has buried thy sins.

How oft we are like Martha vex'd,
Encumber'd, hurried, and perplex'd?
While trifles so engross our thought,
The one thing needful is forgot.

I will honour him.—Ps. xci. 15.

"Them that honour me I will honour." Self-exaltation dishonours the Lord, and will bring us into discredit and disgrace; but self-denial is the road to advancement and honour. If the christian deny himself, and keep his eye and his heart steadily fixed on the Lord's glory, the Lord will honour him. He shall be brought through all difficulties with credit, be cleared of all slanders and scandals that may be thrown upon him, and enjoy his Father's smile in the darkest day. The Lord will visit him, hold sweet communion with him, and raise his mind above all the circumstances that surround him. In sickness he will soothe and comfort him, in health guide and direct him; in poverty he will bless him with contentment, and in plenty with a liberal spirit; through life he will sustian and supply him, and in death animate and receive him. While he lives he shall be a blessing, and after death have a station near the throne. Beloved, deny self, mortify the flesh, rise above the world, live by faith, walk with God, honour the Lord, and he will honour you. Leave your concerns in his hands, while you seek to promote his kingdom and glory; and you will find that he will bless your provision, and satisfy you with the bread of heaven.

He that denies himself for me,
My kingdom to extend;
Shall *taste my* love, my glory see,
And I will be his friend.

Hitherto hath the Lord helped us.—1. Sam. vii. 12.

God is faithful: and he hath written out his faithfulness in our experience in very legible characters. He promised to help us, and though we have passed through fire and through water, though our journey has been long, our road rough, our foes many, our sins great, and our faith feeble, he has ever been to us a very present help in trouble. He has helped us in darkness and light, in summer and winter, in soul and in body. Let us to-night record his mercies, let us lift up the Ebenezer, let us bear witness to his faithfulness; and from the past let us draw encouragement for the future, he who hath helped us in time past, will help us now, will help us in all time to come. He says, "I will not fail thee, nor forsake thee, until I have done that which I have spoken to thee of." Let us rejoice and be glad, singing with the Psalmist, "Our help is in the name of the Lord, who made heaven and earth." And as he hath said, "I will never leave thee nor forsake thee." Let us boldly say, "the Lord is my helper, and I will not fear what man can do unto me." Remember, whatever may change, whoever may change, thy God is in one mind, and none can turn him; therefore trust in him, and he will help you out of every trial.

Thus far his arm hath led us on;
Thus far we make his mercy known;
And, while we tread this desert land,
New mercies shall new songs demand.

which is called Calvary.—Lu. xxiii. 33.

:ed Gethsemane this morning, let us
ıry to-night. There Jesus suffered
ly from the hand of a holy God, here
by the hands of wicked men. He is
mb to the slaughter. See him passing
ıe gates of Jerusalem, weary, weak,
; his cross laid on his shoulders.
ls the eminence, the common place of
—the cross is laid on the ground—he
ed upon it—his arms and legs are
and the nails are driven through his
feet—it is raised up and thrust into
with a violent jerk—all his bones are
ɔint—and he hangs a spectacle of
l woe. See his attenuated frame, his
:s, his sunken eye, his thorn-crowned
death-stricken countenance, and hear
"My God, my God, why hast thou
me?" Was ever sorrow like unto
r! He is accursed, he is made sin
: suffers, the innocent for the guilty—
:he just for the unjust. It is the
dying for his sheep; the Bridegroom
his bride; and the Head ransoming his
died for us, in our stead, that we might
Often let us visit Calvary, and muse
agic scene; the scene of suffering love.

the dread scene of death, the last
ɔortant hour draws nigh,
with my dying eyes, I'll cast
ok on Calvary.

God hath highly exalted him.—Phil. ii. 9.

No one ever sunk so low as Jesus, no one is, or ever will be raised so high. He was considered as unfit to live, he was treated as a despicable worm, he was put to death in the flesh; but God hath highly exalted him. He is gone into heaven, he is seated at the right hand of God, he wears a name which is above every name, he possesses all authority in heaven and on earth, thrones, and dominions, and principalities, and powers are made subject unto him. His crown glitters with sparkling gems brighter than the morning sun, his sceptre extends over all creation, his kingdom is an everlasting kingdom, and his dominion endureth throughout all generations. He is the object of angelic admiration and adoration, the subject of every song. His exaltation is the reward of his humiliation, sufferings, and death; but it is a sweet thought, that he is exalted for his people's good, for his people's glory. Exalted to give them repentance and remission of sins, to sanctify their sorrows, supply their wants, secure their safe arrival around his throne, and glorify them with himself for ever. Immortal Saviour! may I know the power of thy resurrection, glorify thy grace, be raised up, and be made to sit together with thee in thy glory!

To him whom men despise and slight,
To him be glory given;
The crown is his, and his by right,
The highest place in heaven.

Draw me.—Sol. Song. i. 4.

'weet and precious is the invitation of Jesus, ch we considered this morning; but we feel t something more than the invitation is ne- ıary. There is often a want of inclination, soul is sluggish, the heart is heavy, a host things interpose to keep us from his fulness. invitation is a full and sufficient warrant, *may* go to him, we may go with confidence, may go when we will, and for all we need; heart is kind, his resources are thrown open, word is true; but we need the drawings of Holy Spirit. Our weakness, our reluctance, difficulties we meet with, make us cry, *raw me;*" he has drawn us, else we had er approached him; for he has said, "No ı can come unto me, except the Father ch hath sent me draw him." This drawing ıe effect and proof of eternal love, hence we l, "I have loved thee with an everlasting ; *therefore with loving-kindness have I on thee.*" The Lord's drawings are so sweet we yield before we are aware, "I drew n with cords of love;" they are so natural, they always prevail, "I drew them as with bands of a man." May Jesus draw us from world, from sin, and from self to-night; he draw us to his footstool, and to his throne.

O lead me to thy mercy-seat,
Attract me nearer still;
Draw me, like Mary to thy feet,
To sit and learn thy will.

Good tidings of great joy.—Luk

There is everything in our hearts down, and fill us with dejection; ar meet with things in the world, or th the church, to make us sorrowful: b pel brings us glad tidings of great jo before us a Saviour, and such a Sav who is God and *can* deliver us, one and *will* sympathise with us. One by experience what our trials mear brings all the resources of God tc case; so that we may well ask, "W cast down, O my soul?" In his blo a full, a certain pardon for all sin; i dience, a righteousness, to justify u for ever before God; in his fulness, variety of blessings, to supply our in his promises, comfort to cheer us i gloomy hours. He is a Saviour for s he did, he did for sinners; just such we daily feel ourselves to be. Fc obeyed the law, for such he made for such he now pleads before his l just such sinners that he invites to and for such he is preparing mansio ven. Whatever is necessary to co tidings good, is in the gospel; an requisite to fill us with great joy, is

This love exceeds our highest thou
Its length and breadth in vain are
No tongue can tell its depth and h
The love of God is infinite.

ou mine unbelief.—Mark ix. 24.

is often weak, and our unbelief very
s so natural for a sinner to disbelieve
is often difficult for a christian to
lit to God's promises. Sometimes
ears to be too good to be true; at
we have such a vivid sense of our
at we cannot admit that such great
blessings are for us. Indeed, it is
to believe that God is as good as
lares; that his promises belong to
; and that we may, *should,* believe
and plead them as made to us.
umption, and so yield to unbelief.
satan, and so doubt and fear. But
'If I say the truth, why do ye not
' Is then the promise true? Is
plain? Is it made to sinners?
from grace? Is it given us that
glorified in his mercy, love, and
Then let us endeavour to believe,
word, to expect that God will do
l. Let us take our unbelief where
ther sins—to Jesus; let us confess
and cry with his disciples of old,
ase our faith." Or with the poor
ext, "Help thou mine unbelief."
onquer it, and to triumph over it.

u hast said, thou wilt forgive,
me to believe and live:
vigorous faith impart,
y pardon on my heart.

Hold up my goings in thy paths.—Ps. xvii. 5.

Failures, follies, and mistakes, should lead us to our forgiving God; and teach us the necessity of close walking with God. We need to be constantly upheld by divine power, and to be guided by divine wisdom. We are prone to start aside as a broken bow. Many have fallen into sin; many do fall; we are as much exposed to temptation as they were, and are as liable to be overcome. Satan is watchful, temptations are powerful, and our hearts are weak. Let us therefore cry to the Strong One for strength, and let it be our daily prayer, "Hold up my goings in thy paths." In every duty, as well as in every trial; in the calm, as well as in the storm; we need to be upheld: for unless the Lord uphold us, we shall fall into presumption, or despair; into self-righteousness, or licentiousness; into open sin, or secret backsliding. We are never safe, but as the Lord keeps us; and he keeps by teaching us our weakness, our proneness to wander, and by leading us to walk softly before him, in faith, and humility of mind. We are never so liable to wander, as when we fancy there is no fear of it; nor so likely to fall as when we think it impossible. Beloved, if you are not daily seeking divine protection, you are in danger of being overcome. Examine. Watch. Pray.

Now, Holy Spirit, to my heart,
Wisdom and holiness impart;
Uphold me by thy mighty power,
In every dark or dangerous hour.

We all do fade as a leaf.—Isai. lxiv. 6.

What a contrast between an unchangeable God, and a sinner fading like a leaf! Yet, this is a true picture of us, and of all temporal things. We began to look green and gay not long since, and in a little time we shall wither, fade, and die. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down." Humbling consideration this. But it may be rendered very useful. Let us endeavour to turn it to account. Shall we soon fade and die, then let us not be much affected by anything that occurs below. Let us set our affections on things above, and lay up for ourselves treasures in heaven. Let us live by faith on Jesus, walk with God, and aim principally to please him in all we do. Let us also watch against a worldly spirit, and pass the time of our sojourning here in fear. We shall soon find health, give place to sickness; strength, to weakness; youth, to age: the dying bed, the coffin, the grave, are just before us; let us therefore make our calling and our election sure; let us cultivate close and filial fellowship with God; let us dig deep and lay our foundation upon the rock. Brethren, the time is short, eternity with all its glories is just before us, we all do fade as a leaf.

On the tree of life eternal,
O let all our hopes be staid!
This alone, for ever vernal,
Bears a leaf that shall not fade.

It is well.—2. Kings. iv. 26.

What a mercy to be able to say so! Still if we are in Christ, if clothed with his righteousness, if living upon him as the bread of life, "it is well." For all our sins are blotted out, the Holy Spirit dwells in our hearts, and God looks down upon us and loves us with an infinite love. It is well, for our names are in the book of life, our cause is in the Saviour's hands, and our peace with God is made. It may be a day of darkness with us, but the Lord is our everlasting light, and the days of our mourning will soon be ended. Providence may frown upon us, but temporal trials are only intended to endear spiritual blessings. We may feel weak, very weak, but the strength of Jesus shall be made perfect in our weakness. Satan may sorely harrass and hunt us like the partridge upon the mountains, but God will bruise satan under our feet shortly. Our hearts may appear barren and all within may wear a wintry aspect; but this is only permitted to drive us out of self, to prevent spiritual pride, and to render Jesus and his finished work more precious. It is well with them that fear the Lord, let outward things be as they may; for he watches over them to do them good, rejoices to bless and make them holy, and turns everything to their account.

Though you may trials sharp endure,
From sin, or death, or hell;
Your heavenly Father's love is sure,
And therefore, "It is well."

ople shall be willing.—Ps. cx. 3.

by nature is willing to come to ıalvatıon, or to be saved by free and grace alone. Human nature is too ınate, and proud: if we are willing ade us so. Nor is any one desirous, ling, to be made truly holy, except ıt of God. If therefore we would do e are heartily desiring and earnestly be made holy in heart and life, it is are under the teaching of the Holy hat a mercy to know this! How ɜ give human nature credit for being . it is, and fancy that what we feel, l do, is merely from an enlightened not from a sanctified heart. The ple are made willing by the Lord's .t that power works so secretly, so such strict accordance with our naculties, that we do not perceive it. loubt, whether God hath really called ɜe or no? Enquire, am I willing, to be esus as a poor lost sinner? Am I ɔ be made holy, as well as to be y? Do I pray to be made useful, as ɜe safe? If so, you are one of the ɔle, and he has made you willing in his power.

ıng to be saved by grace,
ne see thy glorious face;
ıng to be holy too,
: *in me to* will and do.

ıis prohibitions as well as his promises,
ng that he only prohibits what would do
injury. Can we to-night join with David,
y, "O how I love thy law, it is my medi-
all the day!" The law prohibits all
Let us therefore drink into the mind of
ınd look at sin as "that abominable thing"
he hates. Let us hate evil thoughts,
rive against them. Let us hate evil words,
ep the mouth as with a bridle. Let us
vil works, and abstain from all appearance
l. The evils of the heart are the worst,
other evils flow from them: especially let
ware of an evil heart of unbelief in de-
g from the living God. Would you hate
Then walk close with God, be much in
ship with him, and so will holiness become
lement, and every species of evil your ab-

Joint-heirs with Christ.—Rom. viii. 17.

Related to Jesus now, we shall inherit with him by and by; not only as brethren of the same family, but as the bride inherits with her bridegroom. Jesus is constituted heir of all things, we are one with him, and as such, are "heirs of God, and joint-heirs with Jesus Christ." What dignity! What an unspeakable privilege is this! We are heirs of salvation. The heirs of promise. Connection with Adam, involved us in guilt, ruin, and misery; connection with Jesus, brings us righteousness, peace, and everlasting salvation. Now we suffer with him, but we shall soon be glorified together. Now we taste the cup of his sorrow, but we shall soon drink of the cup of his joys. But are we indeed joint-heirs? Are we children of God by faith in Jesus Christ? Do we love our heavenly Father? Are we jealous for his honour and glory? Do we delight in his presence, and suffer grief and sorrow in his absence? Have we sympathy with his beloved family? Is sin the object of our hatred, and holiness our desire and delight? If so, Jesus calls us brethren, Jehovah calls us children, and in Jesus, "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Children of God, through Jesu's love
  We rise undoubted heirs;
His rich inheritance above,
  He with his brethren shares

The Lord giveth wisdom.—Prov. ii. 6.

In order to this he gives us to feel that we need it, ardently to long for it, and earnestly to seek it at his throne. We need wisdom to walk circumspectly, to overcome temptations, to work consistently in the Lord's vineyard, and to glorify God in our bodies, souls, and spirits which are his. The wisdom we need we may have; not by labour, but by prayer; we cannot produce it, but God has promised to bestow it. Hear his own word, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; *and it shall be given him.* But let him ask in faith, nothing wavering." God is willing to bestow it, he promises to impart it; we ought therefore to believe his word, ask him for it, as though he really meant what he has said in his promise; and expect it, because he is faithful and cannot lie. The wisdom he bestows is most excellent and useful. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Would you be wise unto salvation? Wise to win souls? Wise to avoid evil, and secure all possible good? Then seek wisdom of God, seek it instantly, seek it earnestly, seek it in faith, and "*it shall be given you.*"

That wisdom, Lord, on me bestow,
Gentle, and peaceable, and pure;
That I may walk with thee below,
And make my own salvation sure.

, and his pleasure should be our de-
Master is also our example; as the
Father he appeared in our world,
Father's will in all that he did, and
ut complaining all the Father saw
He humbled himself and became
l now he is exalted, and extolled,
gh; and to us he says, "If any
, let him imitate me: and where
all also my servant be: if any man
him will my Father honour."
Christ may sink us in the eyes of
xalts us in the sight of God; it
s to suffering and contempt before
t God will honour us with his pre-
iles, and will afterward receive us
ell, whose servants have we been
m have we been seeking to please?
have we been endeavouring to
an we retire to rest as the servants
lling to go to him whenever he
stay and labour below so long as
r to continue us?

r great thy servants are!
ignity on man bestow'd!
rejoice thy yoke to bear,
oured with the esteem of God,

Keep me as the apple of the eye.—Ps. xvii. 8.

Through another day the Lord has shielded us, and we should to-night record his faithful love. But while we record his past kindness we should pray for protection for the future What a beautiful, expressive, striking prayer is this! Keep me, for thou art omnipotent, omniscient, and all-wise. Keep me, for I am exposed to enemies and storms; I am in danger from various quarters; I am weak and inexperienced as the newly fledged bird; I fear I shall fall, I have no one on whom I can repose but thee. Keep me as the apple of the eye, carefully—constantly—tenderly—graciously. Keep me so, that I may be useful and ornamental as the apple of the eye. Keep me in Christ my head, watching, expecting, and enjoying thy presence and thy blessing. Keep me, for I see many fall into sin, and I feel I am as liable as they. Keep me for such numbers decline, grow lukewarm, and leave the world under a cloud Keep me by night and by day; and may I realize thy preserving goodness, that I may with confidence say, "The Lord is my keeper; the Lord is my shade upon my right hand. The Lord will preserve my going out and my coming in from this time forth, and even for evermore."

Jehovah, by his ceaseless care,
Whose eye can never sleep,
From earthly foes, from satan's snare,
My soul shall safely keep.

[illegible] we need not fear, we
fear; our God forbids it because it
r souls, encourages our enemies, dis-
friends, and dishonours his glorious
How precious, unspeakably precious
ear not's" are! How thickly they are
through the divine word! But why
e fear, the Lord expressly tells us that
is not to the swift, nor the battle to
g, neither bread to the wise, nor yet
men of understanding, nor yet favour
f skill; but time and chance happeneth
ll." Are we believers in Jesus? then
d not fear, for our God is our friend, and
xtends over all time—embraces every
upplies every want—anticipates every
y—comprehends every believer from

Christ died for us.—Rom. v. 8.

What an unspeakable blessing is this! Let us very seriously consider it to-night. Christ died, Jehovah's only begotten Son, the fountain of being and blessedness, the centre and source of all excellence and glory. Jesus, who united the divine and human natures in himself, he died: died as our great friend, who stood up for us in covenant, who stooped for us from heaven to earth, whose love was stronger than death. He died for us as the objects of his love and his Father's choice; died for us though we were base, the ungodly—weak, without strength—rebellious, his enemies. He died for us as the Head, for his body—as the Surety, for the debtors he had undertaken to set free—as the Redeemer, for captives he was pledged to deliver—as the Husband, for his beloved but fallen bride—as the Shepherd, for the flock entrusted to his care—as the Servant of the Father, who came to do his will and maintain his honour. He died for us to redeem us from death, to raise us to eternal life, to restore us to friendship with God, to fit us for his holy service, and that we might be crowned with glory at last. Let us therefore live looking to Jesus.

Christ bore our sins upon the tree,
To seek and save the lost he came;
There was he doomed to set us free
From death and everlasting shame;
The captive flock from hell was freed
And ransom'd when their Shepherd bled.

this thy kindness to thy friend?—2. Sam. xvi. 17.

The conduct of Jesus towards us, is the per-
ction of kindness; but our conduct toward
m, is often just the reverse. How often we
eat him with neglect, and instead of prayer
ing a delightful privilege, it is an irksome task.
ow often we violate his positive precepts, or
nit to perform known and acknowledged
ities. How often we doubt his love, distrust
s word, and complain of his dealings. How
ten we encourage the flesh, which he has di-
cted us to mortify; prefer the world, which
has commanded us to forsake; and yield to
tan, whom he has exhorted us to resist. And
ve we not sometimes been afraid or ashamed
confess him before the world; or at least to
ar a plain, honest, decided testimony for him?
ell may our cheeks burn with shame, and our
soms fill with confusion, if the question be
t to us, in reference to much of our conduct
ward our kind and gracious Redeemer, "Is
s thy kindness to thy friend?" His kindness
wards us is marvellous, and our unkindness
ward him is equally so. Let us seek afresh
e tokens of his forgiving love, and in future
ien about to yield to temptation, or give
ay to any sin, put the question to our con-
iences, "Is this thy kindness to thy friend?"

Sure, were I not most vile and base,
I could not thus my friend requite!
And were not he the God of grace,
He'd frown and spurn me from his sight.

JANUARY 26.

ıed by experience.—Gen. xxx. 27.

ıban in reference to the benefit he
ı Jacob's services, and so may the
ay in reference to the effects of
.ing. Experience is knowledge de-
trial, and thus we learn the truth
ıf real religion; the importance and
the holy scriptures; the true state
ion of human nature; the character
leness of the Saviour; the need and
the operations of the Holy Spirit; the
ıd cunning of satan; the power and
f believing prayer; the beneficial ten-
afflictive dispensations; the emptiness
y of the present world; and the love
ulness of a covenant God. No know-
ke that which is gained by experience;
referable to what we gain from report
g, or mere opinion; it is above ever
d of knowledge in point of certaint
endency to usefulness—and in its pov
blish the mind. Young people shou
t, they can know but little from exp
:. Established christians should co
the results of their experience
ıthing is more likely to be useful.
l be careful, that our statements
e and our practices agree.

acher divine! instruct me still
know, to love, to do thy will;
d let me by experience prove
r *sanctifying* power and love.

He will not fail thee.—Deut. xxxi. 6.

The expectations raised by his word shall never be disappointed, the promises he has made shall never be broken, the trust reposed on his faithfulness shall never be dishonoured. He will not forget his word, or neglect our interests. He never did fail his people, he never will. Your faith may be weak, your fears may be strong, your doubts may be painful, your weakness may be great, your temptations may be very distressing, and your wants may be numerous and alarming, but thy God will not fail thee. Why should he? He foresaw all thy wants, thy woes, and thy unworthiness before he called thee by his grace; thy present circumstances are not new to him, he had them in his eye when he made his promises, and he will get honour to himself by bringing thee through them Fail not to trust him. Fail not to apply to him by prayer. Fail not to cast thy every care upon him. Fail not to believe his faithful word. He will not fail to support thee under thy burdens, to listen to thy requests, to provide for thy necessities, or to honour thy faith. However singular your experience, or strange the path may appear to you, his word is true. *He will not suffer you to be tempted above what ye are able.*"

Why should'st thou fear when God is thine,
When all he is, he is for thee?
If thou art *weak*, his strength divine
To perfect in infirmity.

He ever liveth to make intercession.—H

He died for our sins once; but h
plead for us daily, hourly, moment b
He possesses an endless life, an unc
priesthood; he appears in heaven as
High Priest of our profession, our nar
his breastplate, he is intimately acqua
all our affairs, and he lives above on
intercede for us. He presents his
blood, his perfect righteousness; and
them for our pardon, preservation, a
cation. He has the Father's ear, th
heart; and he improves all he ha
welfare. How wonderful his love, he
heaven for us, and on earth he laboure
and died, in our stead; he then re
heaven for us, and there he lives, pl
secures our best interests. He wi
our changes, but he changes not; h
grieved by our inconsistences, but still
our behalf; he undertook our cause, v
was nothing in us to move or induce
so, and he still feels the deepest inte
pleads for us, and rejoices to do us go
a source of comfort, what a ground of
is this? "If when we were enemies, v
conciled to God by the death of his
more being reconciled, we shall be saved

There, as our great High Priest, he
And pleads before the mercy-seat
Our cause is in his faithful hands,
Our enemies beneath his feet.

JANUARY 29.

rd have I hid in mine heart.—
ables of the old covenant w
rk, and hidden in the holy
of the new covenant should
liever's heart. By close, da
ation, we should seek to u
d lay up God's holy word.
are to gather for our daily
hich we are to walk, and th
are to work. Let us lay up
rines, which are the ground
; the exceeding great and
which are inexhaustible so
d the kind and holy precepts
guides. If hidden in the h
ve us of this precious treasu
it to seek, when we want
n order to this, we must kn
contents, search its pages, p
s, and feed upon it as our
we hide it in our hearts, we
d by it, nor will it be written
om the heart it flows into
be our daily prayer, that
ws into our minds, and w
hearts, that we may be
t, known and read of all m

ejoice the heart,
s are divinely true;
d pleasure it imparts:
nd instructs us too.

We know that we are of God.—1. John v. 19.

What an honour! What a comfort is this! Yes, we are of God, created anew in Christ Jesus, by the power and agency of the Holy Spirit. Consecrated to his service and glory, by the death of our great High Priest, and the sprinkling of his blood upon us. Set apart in his eternal purpose for his praise, and now brought into holy and profitable relation to him. We were rebels against him, we are now his willing servants. We were his avowed enemies, we are now his attached friends. We were the the children of wrath, but we are now the children of his love. We *know* that we are of God, by faith in his word—by love to his saints—by sympathy with himself—by the grief we feel when we sin—by our pleasure in obeying his will—by the contrast there is between us and the world, in our principles, pleasures, and pursuits. What we are as distinguished from others is of God, being thus distinguished we are peculiarly the Lord's: his property, his treasure, his portion, his delight. What an astounding fact! We are the Lord's. The grace that made us so must be free and infinite. To know that we are his, is an invaluable blessing; but no one should rest satisfied without it.

O Lord, be daily near my heart,
And let my spirit feel thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.

joy of the Lord is your strength.—Neh. viii. 10

'ear and sorrow naturally weaken us, but h and joy give us strength. Joy is the cor- of the soul: it quickens, enlivens, emboldens, makes us strong. Our heavenly Father is ed, "The blessed, or THE HAPPY GOD." is also the happy-making God. He loves see his people happy, therefore as the God all comfort, he has made great provision for happiness. There are wells of salvation, l we should draw from them with joy. There n inexhaustible fulness in Jesus, and from t fulness we should receive, for every want, every duty, for every trial. We cannot ly to it too often, we cannot go to it for too ch. Hear our beloved Lord, "Ask and re- *ve that your joy may be full.*" It is only as live out of self, upon Jesus; above the rld, in the region of God's free grace, that can be happy. The happy christian is the ong christian, and it is the strong christian t brings much glory to God, much credit to cause, and does much good in the world. It as much our duty to be happy, as to be y, both are recommended, and provision is as ch made for the one as the other.

Rejoice evermore
In the truth, and the power,
And the grace of your heavenly Friend,
'Till to us who believe
He his glory doth give,
And a kingdom that never shall end.

A people near unto him.—Ps. cxlviii. 14.

Jesus took our nature, and became one with us, thus he is near unto us; he gives us his Holy Spirit, brings us into union with himself, and we are near to him. This is our highest honour, an unfailing source of happiness and peace. We are near to him in point of *relation*, being his children: near to him in point of *affection*, being loved with an everlasting love: we are near to him in point of *union*, being members of his body, of his flesh, and of his bones: we are near to him in point of *fellowship*, walking with him as a man walketh with his friend: we are near to him in point of *attention*, being the objects of his daily, hourly, tender care; we shall soon be near to him in point of *locality*, when our mansion is prepared, for we shall depart to be with Christ, which is far better. We are near to him though poor, when deeply tried, and if ever nearer at one time than another, we shall be nearest to him in death. If we are near unto him, he will sympathise with us, in all our sorrows; assist us, in all our trials; protect us, in all our dangers; hold intercourse with us, in all our lonely hours; provide for us, in all seasons of necessity; and honourably introduce us to glory. Let us realize this fact daily, we are near and dear to our God.

And am I near to God,
His friend, his child, his care?
O may I walk with him in love,
By faith and fervent pray'r!

The Spirit of adoption.—Rom. viii. 15.

The same Spirit that leads us to seek for mercy as poor sinners, afterwards leads us to claim relationship with God as his beloved children. He unfolds Jehovah's gracious character, draws out and fixes the desires of the soul upon him, sheds abroad his love in the heart, and then we cry, "My Father. My Father." To the privilege of adoption, we were predestinated before the world began; but we can only know our interest in it, or claim and enjoy that interest, as we are taught by the Holy Spirit. As the Spirit of adoption, he enlarges the heart, elevates the desires, sanctifies the spirit, ennobles the aims, guides into the truth, and leads out the soul in free and familiar fellowship with God. He imparts holy peace, deepens penitence, and fills with glowing gratitude. Under his influences, prayer becomes delightful, meditation profitable, and the ordinances of the gospel yield us pleasure. Have *you* the Spirit of adoption? Do you feel led to approach God as a child does its father? Do you look upon the word, as a volume sent from a father to his child, to instruct, reprove, and comfort him; and do you read it as such? Do you long, pray, and desire above all things to enjoy this sweet relationship?

Send forth the Spirit of thy Son,
O God, into my panting heart,
That govern'd by thy love alone,
From *thee I never* may depart.

I press toward the mark.—Phil. iii. 14.

The believer is a racer. He has a prize set before him, even the perfection of knowledge, holiness, and happiness. His course is marked out by God's holy word. It lays through difficulties, foes, and trials. He has a mark on which to fix his eye, at which to aim; to arrive at which he should daily strive. His mark is Jesus in his holy, exemplary life. We aim to be like him. To oppose sin, overcome satan, conquer the world, bear troubles, endure trials, and do good as he did. He ran his race, keeping "the joy set before him" in view; he arrived at his mark, won his crown, and is now seated as a conqueror at God's right hand. He is our pattern and example. "The grand leader and perfecter of the faith." On him the eye and the heart should be set, after conformity to him we should press; laying aside every weight, and the easily besetting sin, we should run the race set before us, looking unto Jesus. We should like the apostle pursue our object, keep to the point, press toward the mark. This will ensure the prize, for Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne."

The moment we begin our race,
We must the Saviour's cause embrace,
Press toward the mark, the prize obtain,
And then with Christ in glory reign.

:e that ye be not troubled.—Matt. xxii. 6.

That is agitated—anxious—dejected—con-
ised—or alarmed. See, that you meet troubles
ith courage, endure them with patience and
ortitude, and yield entire submission to God.
The world may be troubled, but *you* should not.
You are one of the sheep of my fold, one of the
servants of my house, one of the children of
my love. You should not be troubled, for all
things that concern you are appointed by in-
finite wisdom and love; you are safe in my hand;
I shall always be with you, to keep you from
vil; your trials will be moderated, so that you
'ill be able to bear them; every event will be
irected to work your good; and if you are
oubled, you will dishonour me. Therefore
itch, pray, and guard against anxiety and de-
tion. But, how can we prevent being troub-
? Believe my word of promise—walk close
my side—whisper all your fears into my ear
ast all your cares and burdens at my feet—
: often to the end of your trials—expect the
ort necessary to bear them from a faithful,
sent God—and remember, *you are one with*
Beloved, we are always safe if we are with
. You should endeavour to be composed,
bids you, and bids you in love.

O let my trembling soul be still,
And wait thy wise, thy holy will,
I cannot, Lord! thy purpose see,
Yet all is well—since ruled by thee.

The God of peace.—Heb. xiii. 20.

Through the precious blood of Jesus, God is fully pacified towards us, and perfectly reconciled to us. He is the peaceful God. We have nothing to fear from him, but may expect every blessing which we plead for in the name of Jesus. He was angry with us, but his anger is turned away and he comforts us. He is at peace with us, and we are at peace with him. He seeks our welfare, and we seek to promote his glory. What a sweet view of Jehovah is this! "THE GOD OF PEACE." As such, let us approach him, pour out our hearts before him, exercise confidence in him, and anew commit ourselves unreservedly into his hands. He has accepted the finished work of Jesus for us, he brought him again from the dead, he placed him at his own right hand in the heavenlies, and he delights to bless our souls for his sake. He will never be more at peace with us than he is at this moment; though we may more confidently believe it, and more sweetly enjoy it. The resurrection of Jesus our substitute, proves that he is fully satisfied; and the gift of the Holy Spirit shews that he delights to do us good. Beware therefore of mistaken views, or hard thoughts of God. He is "THE GOD OF PEACE."

O God of peace! to me impart
  The quiet, peaceful frame:
Sprinkle the blood upon my heart,
  And there engrave thy name.

The precious sons of Zion.—Lam. iv. 2.

As the Lord Jesus is precious to his people, so are they precious to him. He calls them his jewels, his peculiar treasure, his portion. His love to them is wonderful. He values them at an infinate price, therefore he redeemed them with the precious blood of his dear Son; and having puchased them at so great a cost, he will never part with them. That Jesus should be precious to his people, is not surprising; he has done so much for them, he bestows so many blessings upon them, he stands in such a sweet relation to them, and he is so perfectly lovely in himself: but that we should be precious to him, is astonishing; we are so poor, so vile, so degraded, so deformed, and daily treat him with such neglect. But his ways are not our ways, nor are his thoughts our thoughts. We are his precious children, his beloved bride; he loves us to-night with all the strength and tenderness of his nature. Glorious truth! May we receive it into our hearts, meditate upon it, and retire to rest this night, rejoicing that whatever men may think of us, or however they may feel toward us, we are precious in the sight of the Lord. Precious in the sight of the Lord, are the persons and the death of his saints.

Hear, O my soul what Jesus saith,
  Nor tremble to depart;
For all his saints in life and death
  Are precious to his heart.

Therefore trust thou in him.—Job xxxv. 14.

Forget not that thy times are in his hands, that thy name is in his book of life, that he has promised to be thy God, and that he is faithful to his word. Every blessing we can need is promised; every promise is firm and sure, therefore trust thou him. Thy heart may misgive thee, thy way may perplex thee, thy fears may overcome thee, thy foes may insult over thee; but thy way is not hid from the Lord, therefore trust thou in him. His word is true from the beginning, his people in every age have proved it so, its verity is its crown; therefore you may trust it firmly, fearlessly, constantly: and his faithful word should calm thy fears, strengthen thy hopes, sweeten thy comforts, and lead thee to cheerful, filial obedience. His hand may seem to go out against thee, but his heart beats with unutterable love to thee; he may appear to thy mistaken fancy, to be armed with a sword to destroy thee; but even then you should say with Job, "Though he slay me, yet will I trust in him:" and you will find, that instead of destroying, he will honour your confidence, and bring you out into a wealthy place.

Thy ways, O Lord, with wise design,
  Are framed upon thy throne above,
And every dark and bending line
  Meets in the centre of thy love:
Therefore I trust in thee alone,
And humbly pray, "THY WILL BE DONE."

nowest that I love thee.—John xxi. 15.

hstanding all my imperfections, though
ieve thee, wrong thy love, and fear to
word; though I am too much influen-
ne things of time, though dark and
ruption work within me, though satan
overcomes me; thou searchest the
u readest the inmost workings of the
thou knowest that I love thee. Thou
nat there is imbedded in the depths of
, a principle that cannot, will not be
ithout thee. Therefore I sigh for thy
long for thy love to be shed abroad in
pray for thy glory to be revealed to
nd desire above all things to claim
thee as mine. I love thee, therefore
ns of my heart. I love thee, there-
dissatisfied with the world. I love
fore I desire to please thee. I love
fore nothing wounds me so deeply as
it of being seperated from thee. O
d thee more! I want to feel my heart
ever I think of thy name. I want
ys those things that please thee, and
ady and willing at any moment, in
o depart and be for ever with thee.
ease my love to thee!

l it is my chief complaint,
my love is weak and faint;
I love thee, and adore,
grace to love thee more!

FEBRUARY 9.

I give myself unto prayer.—Ps. cix. 4.

Watchfulness and prayer should be always united. The praying christian should watch, and the watching christian should pray. The one exercise helps us in the other. We should be given to prayer as to our business, our daily occupation. It will preserve us from innumerable evils, and bring invaluable blessings into our possession. God loves to hear us pray. The prayer of the upright is his delight. May we be impressed with this idea whenever we go up on our knees, God loves to see me approach him he delights to hear me plead with him. He looks upon me with a Father's eye. He listens to me with a Father's ear. He rejoices over me with a Father's heart. He is grieved when I neglect his throne, and cannot approve of hurrying over my devotions, as I sometimes He says, "Come," "Come boldly." If disregard his word or slight his invitation he send some trial, raise some storm, or let some enemy, to drive us to his throne. could hear the voice of our troubles distinct or understand their language, we should them shout, "To your knees. To your To your closets. Arise and call upon thy

Father into my heart convey
The power incessantly to pray,
And plead a Saviour's blood:
In love thy Holy Spirit give,
In me to work, and breathe, and live
That I may walk with God.

My soul thirsteth for God.—Ps. xlii. 2.

It is not enough, for the true christian to know ıat God is for him, he wants to realize his pre- nce, to hold sweet fellowship with him, and to ıjoy his love. Being created anew in Christ :sus, he has an appetite to feed upon, and en- y divine communications; nor can he be satis- :d without them. He longs and prays for the acious presence of his God, and finds it his y, his strength, and his delight; but if denied is favour he is deprest, dissatisfied, and cast ıwn. Ordinances without God, are to him dry easts; the scriptures without God, are a light ıthout heat; the choicest privileges without od, are like provisions presented to one parch- up with fever. God is his life, the presence God is his element, the joy of the Lord is ı strength, and without God he is lifeless, :kly, and sorrowful. My friend is this your perience? Are you in any degree acquainted th it? Can you be satisfied with cold know- lge, empty forms, or what is called religion :hout the enjoyment of God? If you can, ır state is very suspicious. Beware of a re- ion without God—without personal dealings :h God—without daily intercourse with God.

Lord of heaven and earth, my trust
Seeks in thee its only rest:
For thy love I thirst, I sigh,
To my longing soul draw nigh:
Now thy *glorious* face unveil,
Let my faith and prayer prevail.

He spared not his own Son.—Rom. viii. 32.

He would not spare his Son, that he might spare his people. He punished him that he might comfort them. He spared not the angels that sinned. He spared not the old world. But he promises to spare us. How wonderful is this! He *hath* spared us, he *doth* spare us, and he *will* spare us. But Jesus was not spared. Let us reflect on this. For us he engaged in covenant, for us he came into the world, for us he fulfilled all righteousness, for us he offered an atoning sacrifice, for us he lay in the grave, for us he rose from the dead, for us he ascended into heaven, and for us he ever liveth to make intercession. He was our substitute, the Surety of the better covenant, therefore he was not spared. But if God did not spare him, he may *justly* spare us, and he will: and not only so, but with his beloved Son, and for his sake, he will freely give us all things which pertain to life and godliness. Precious Saviour, thy Father did not spare thee; satan did not spare thee; guilty man did not spare thee; may it therefore be my concern to spare thee; may I avoid and abstain from everything which would grieve thy heart or dishonour thy dear name! May I never wound thee, my best, my changeless friend!

Thy cruel thorns, thy shameful cross,
Procure us heavenly crowns;
Our brightest gain springs from thy loss;
Our healing from thy wounds.

I will hope continually.—Ps. lxxi. 14.

I am warranted to do so, for the foundation my hope remains immutably the same. The aracter of my gracious God, the faithful pro-ises of his word, the recorded history of his ints, and my own past experience, all conspire o say, "*Hope continually.*" I will hope, that God will be merciful to my unrighteousness; that he will support me under all my trials, that he will send me seasonable relief, and timely deliverance; that good will flow from all my troubles; that grace will be brought unto me at the appearing of Jesus; and that eternal life will be my final portion. "I *will* hope," for I shall be injured if I do not, anxiety will torment my bosom—despondency will brood over my soul—and I shall be filled with fearful forebodings. "I will hope *continually*," for hope honours God—it brightens the prospects—it stimulates to prayer and exertion—and is the sweetener of human life. But I would also remember, that my hope will be sorely tried; satan will try it—the God of hope will try it—a thousand things will tr it—but a good hope will live, strengthen, an work until it gives place to possession. I wi not despond. Why should I? I will not fe What will it profit me?

Let the winds blow, and billows roll
Hope is the anchor of my soul:
It fastens *on a land* unknown,
And moors me to my father's throne!

Thou hast tried me.—Ps. xvii. 3.

Then prayer has been answered, graces have been exercised, and discipline has been used. The Lord trieth the righteous, and his trials discover, prove, and brighten his character. His fire is in Zion, and his furnace in Jerusalem; and there he tries his people. Every trial is necessary for our good; is ordained by eternal love; and is continued just as long as requisite, but not one moment longer. Every saint needs trials, and every saint is tried. If the Lord intends to make us holy, he will put us into the fire, Every time we pray for holiness, we pray for trials; but trials enhance the value of the promises, endear the throne of grace, render the ordinances profitable, and make the Saviour exceedingly precious. In trials we learn to read our own hearts, see the insufficiency of the world, look more closely to our evidences, humble ourselves before our God, and look with a longing eye to the end of our course. The tried christian, is likely to be a stable christian; very few who walk in a smooth path, are either remarkably spiritual, extensively useful, or very happy. Trials, like the frosts of winter, prepare our hearts to receive the good seed of the word, and then we bring forth fruit with patience.

Brought into the fire, thy wonderful pow'r,
Unburnt we admire, unhurt we adore: [prove
Brought thro' our temptation, we shortly shall
Thine utmost salvation, thy perfecting love.

elight thyself also in the Lord.—Ps. xxxvii. 4.

As the Lord delights in us, we ought to de-
ght ourselves in him. In order to this, we
ust receive correct views of his loveliness into
ur minds; we must meditate on his glorious
rfections, as they are revealed to us in Jesus;
e must realize our interest in his love, and per-
ct salvation; and turn from every other object
contemplate his beauty, his benevolence, and
nstant love to us. We should *look* to him, as
e fountain of all good; *hope* in him, as the
omise-performing God; *wait* on him, as our
untiful benefactor; *trust* in him, as our Father
d Friend; and *delight* in him as our portion
d everlasting all. Let us endeavour, to take
f our affections more and more from things
elow and fix them upon the Lord. How few
elight in God! How seldom do we! If we
ad of him, think of him, call on him, believe
him, hope in him, and feel a little love to him
e think it enough. But it is not. We should
elight ourselves in the Lord. We may delight
his love, which is set upon us; in his vast
sources, which are open to supply us; in his
uth, which secures us; in his holiness, which
his beauty; and in his grace, which rejoices
do us good.

O Lord, I would delight in thee,
And on thy care depend;
To thee in every trouble flee,
My best, my only friend.

That Holy Spirit of promise.—Ephes. i. 13.

The great blessing promised in the Old Testament, is the Son of God; but the great promise of the New Testament, is the Holy Spirit. He was promised to Jesus, as the reward of his work; and he has promised him to us, to all who ask him. Jesus gives this living water, and all who receive it, find it to be a spring of water, welling up into everlasting life. The Spirit is promised to us, to teach us, lead us, comfort us, and assist us in every duty; and we are as dependant upon him for light, life, joy, peace, and power, as we are upon Jesus for atonement, righteousness, and acceptance with God. He is the Spirit of promise also, as it is part of his work to unfold, apply, and prompt us to plead the promises before God. Without him we read the promises but do not perceive their fullness, realize their glory, or appropriate them to ourselves; but under his teaching, the promises appear new, exactly suited to us, exceeding great, and very precious. Every christian, is learning out in the school of painful experience, his dependance upon, and daily need of the Holy Spirit of promise. Beloved, let us guard against grieving him; with double diligence let us cherish his influence, consult his will, obey his intimations, and seek his operations.

Father, the sealing Spirit give,
In me to live and reign!
Let me the promise now receive,
And never thirst again.

By grace ye are saved.—Eph. ii. 5.

What a mercy to be saved! To be saved by mere favour! But our salvation from first to last is of grace. It originated in the mind of God, before time began; and it will be completed before the throne of God, when time shall be no more. We are chosen to salvation—chosen in Christ: and this choice of our persons was eternal—sovereign—immutable. Election gave us a name in God's book, an interest in the Saviour's undertaking and a part in the saints' inheritance. We are redeemed from among men, and this is a favour. In redemption, a price is paid for us, power is exerted to rescue us, and a plea is put into our mouths. We are called to God's kingdom and glory, and this is a favour: it is personal, powerful, effectual. Calling gives us a new life, a spiritual taste, and an evidence of interest in all covenant blessings. We are kept by the power of God, and this is a favour. Prevented from being overcome by foes, crushed by dangers, and from apostatising from the faith; and this proves that we are appointed to salvation. We shall soon be glorified, and heaven will be conferred on us as a favour. If salvation is a favour, then the vilest may receive it; and all the glory of it from first to last must be the Lord's.

Salvation is a favour God bestows,
Through Jesu's blood on aliens and foes;
By sovereign grace, to make his glory known,
He raises sinners to surround his throne.

My soul cleaveth unto the dust.—Ps. cxix. 25.

How common is the complaint, and how discreditable! What is the world? DUST. Its pleasures, profits, employments, honours, all dust. That is, comparatively worthless, beneath an immortal mind, unsuitable to a child of God. Yet our thoughts are filled with them, our affections are entangled by them, and our graces are weakened through them. Worldlings are at home in the dust, they appear to be satisfied with it; but the christian when he cleaves to it most, is not at home, cannot be satisfied with it. This is a mercy. O to look on high! To rise and plume the wing! To treat the things of time as they deserve! My soul, rouse thyself from thy lethargy, arise and shake thyself from the dust, and put on thy beautiful garments! It is the day of salvation, thy God calls thee, he waits to hold fellowship with thee, he hath blessings of immense value to bestow upon thee. It is beneath thy dignity to *lie* here. It is contrary to thy profession. It is opposed to thy best interests. Heaven is thy home. Holiness is thy element. The King of kings is thy husband. Glory is thy eternal portion. Earth is but a wilderness through which thou hast to pass, a lodging place for a few days, it is not thy rest, it is polluted.

Strange, that my soul should cleave to dust,
With death and heaven so nigh;
Begone, vain world! my spirit must
Ascend to dwell on high.

To wait for his Son from heaven.—1. Thess. i. 10.

Jesus came in the flesh to redeem us, he sent his Holy Spirit to sanctify us, he will soon come again and receive us to himself, that where he is we may be also. This is a most glorious event. It is constantly kept before the minds of the Lord's people in the New Testament. It is our blessed hope. We are deeply interested in it, should frequently meditate upon it, daily prepare for it, and be found in a waiting posture. We are servants, and our master is coming to call us to account. We are sons, and our Father is coming to fetch us home. We are the espoused bride of the Son of God, and he is coming to marry us, and introduce us to his glorious kingdom. He will come very suddenly. He will come when very few expect him. The virgins will all slumber and sleep, but "let us not sleep as do others, but let us watch and be sober." Jesus *may* come before morning, he *will* certainly come soon. Are we ready for his coming? Should we be glad to hear the trumpet sound, see the heavens pass away, and behold him come in like manner as his disciples saw him go into heaven. If he should not come to us very soon, we shall go to be with him. Let us therefore prepare at once.

The Saviour comes! He comes to reign,
To banish sorrow, sin, and pain;
Prepare my soul and patient wait,
So shall thy peace and joy be great.

Take no thought for the morrow.—Matt. vi. 34.

That is, no anxious, perplexing, distressing thought. You know not that you shall live until to-morrow, the Lord may take you home to-night; but if you do, the Lord will be as thoughtful of you, as kind to you, and as watchful over you, as he has been to-day. There is daily grace as well as daily bread. You cannot be fatherless, you will not be neglected. Whatever your circumstances may be, your Father knows them, he has provided for them, he will bring you through them, and get glory to himself by them. Let the peace of God rule in your heart. Stay yourself upon the word of the Lord. Your loving Saviour wishes you to be free from anxiety, to wait upon him without distraction, to honour his Father's love, by living in the exercise of calm, patient, waiting faith. Go to rest this night, obeying your Redeemer's word, "Seek ye first the kingdom of God and his righteousness; and all temporal things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof." When you awake in the morning your God will be with you, and having delivered you in six troubles, in seven he will not forsake you.

By day, by night, at home, abroad,
Still I am guarded by my God:
By his incessant bounty fed,
By his unerring counsel led:

My counsel shall stand.—Isai. xlvi. 10.

The counsels of man are often weak and unwise, his knowledge being imperfect, and his mind disorded. But the counsel of the Lord is the effect of infinite wisdom, and is sustained by omnipotent power. Men's purposes are often formed under evil influences, or when the mind is confused and perplexed; but the purposes of God were formed in the calm and quiet of the eternal mind, under the influence of justice, grace, holiness, truth, and love. Men's counsels are often frustrated, but God's purposes never can be. Men's purposes are frequently defeated, but our God worketh all things after the counsel of his own will. His counsel, includes all that is essential to our eternal welfare; his purposes embrace all the events of this transitory life: therefore we ought not to be much affected by anything which takes place around us. There may be confusion, conflict, injustice, oppression, cruelty, but our God who has his way in the whirlwind and in the storm, says, "My counsel shall stand, and I will do all my pleasure." Remember, beloved, our God is at work always and everywhere. He doeth according to his will in heaven, earth, and hell; and he says to us, "Be still and know that I am God.

God will for all my wants provide,
And save me for his mercy's sake;
Me by *his* counsel he will guide,
And afterwards to glory take.

Whom the Lord loveth he chasteneth.—Heb. xii. 6.

Every believer is beloved of his God, yet every believer is chastened, and chastisement is a proof of love. We are but children and need it, we are children and therefore receive it. Some are chastened by losses, some by sickness, some by the failure of their favourite schemes, some by domestic trials, some by the conduct of relatives or christian friends. We are not all chastened with the same *rod*, but we are all chastened by the same *hand*. We are not all corrected in the same *way*, but we are all corrected by the same wise, holy, and loving *Father*. Some suffer most in mind, others in body: some are tried most in their own persons, others more in their relatives. But let us never forget, every correction flows from love; every stroke is in kindness. If it goes to our hearts, it touches our heavenly Father's heart. He does not afflict willingly, nor grieve us in sovereignty. Our follies call for strokes, and our sins for rebukes; let us therefore humble ourselves under our Father's hand. Let us not question our relationship, or his love to us, because we are so tried, neither let us think the discipline unnecessary, and so despise his chastening.

Afflicted by a gracious God,
  The stroke I patiently sustain,
Grievous to feeble flesh and blood,
  Unable to rejoice in pain.
Beneath a Father's hand I bow,
And groan to feel the chastening now.

He will have compassion upon us.
Mich. vii. 18.

[is anger has been provoked by our sins, effects of his displeasure have been felt, but etaineth not his anger for ever, and though may have made us miserable, mercy shall :e us happy. He will have compassion upon because of the benevolence of his nature, in ordance with his word, to our comfort and ation. He is *full* of compassion: *plenteous* ercy: *ready* to forgive. These are his own ds, and they contain enough, if we did but eve them, to banish our fears, conquer our bts, and fill us with joy and peace. We e wandered, but he will have compassion, the wandering sheep shall be restored: the digal shall be received with music and danc-. He *will* have compassion, let satan suggest at he will; he *will* have compassion, let thy s and sins be never so numerous. He *will* e compassion for he has promised, his nature mpts him to it, he has done so in innumer-e instances, and his heart overflows with it. soon as ever he sees you feel your sinfulness, rs you confess your follies, finds you broken vn in contrition at his throne; he will have npassion, subdue your iniquities, and cast all ir sins into the depths of the sea.

Moved with tenderest compassion,
  Jesus heals each wounded heart;
And the richest consolation
  To his mourners doth impart.

She loved much.—Luke vii. 47.

She had been a great sinner; convinced of her sin, she sought the Saviour; she applied for pardon, and she found mercy. Deeply affected with the love of Christ, and the manner in which he displayed it, her soul glowed with love to him in return. She not only loved him, but she loved him *much*: and therefore she could endure scorn, contempt, and persecution, in order to enjoy his presence and listen to his word. Her love would not be confined in her bosom, it sought to shew itself; she therefore brought the alabaster box of precious ointment, washed his feet with her tears, wiped them with the hair of her head, and anointed them with the ointment. Here is an example for us; we also are great sinners, Jesus has kindly received us and pardoned our sins; *his* love to us is as great as it was to this woman, but is *our* love to him, equal to her's? I fear not. But why? Because our conviction of sin is not as clear, our views of our unworthiness are not as vivid, our apprehensions of danger are not as painful, or our sense of pardoning mercy is not as deep. We cannot force ourselves to love. But we can direct our thoughts to Jesus, and seek for the Holy Spirit to shed abroad his love in our hearts.

For love like thine, O God of heaven
What grateful honours shall we show?
Where much transgression is forgiven,
Let love in equal ardours glow.

Therefore glorify God.—1 Cor. vi. 20.

Whatever God does is for the glorification of imself. This is the great end of all things. 'e are created for his glory, but we sinned and ıme short of it. We came short of the glory ' his law, in not obeying it; we came short of ıe glory of his image, not resembling it; we ıme short of the glory of his favour, not de-ring it; and we came short of the glory of his 'esence, not seeking it. But Jesus died for us, ıying the price of our ransom, wrought out a ırfect righteousness, and saves us with an ever-sting salvation; therefore we are not our own, ıt are bought with a price, and should now ıorify God in our bodies, and in our spirits hich are God's. To glorify God therefore is ıe only legitimate business of life. We can do ıis by believing his doctrine, trusting his pro-ıises, and obeying his precepts. By endeavour-ıg to benefit his creatures *for his sake;* es-ecially by visiting, relieving, and comforting ıs poor saints: also by spreading his gospel, ı governing our tempers, training up our fam-es in his fear, and seeking the honour of his ıme in all we do. To glorify God is our duty, ır reasonable service. O may it be our plea-ıre and delight!

O thou who didst my person buy,
And paid the price in blood,
Assist me now to glorify,
And only live to God!

My meditation of him shall be sweet.—Ps. ci

To meditate is to think closely, seriously for some time upon one subject: if the *su* is spiritual, the exercise is peculiarly profit if the *mind* is spiritual, meditation of Jesu be sweet. Let us think of him frequentl tently, and seriously. Let us meditate o glory of his person—the riches of his grace- strength of his love—the tenderness of his pathy—the power of his arm—the merit o blood—the magnificence of his righteousn the completeness of his conquest—the splen of his ascension—the prevalence of his i cession—the exalted station he fills in heav his constant care of his people on earth— he gives to them—what he requires of the and the glory to which he will raise them, he comes again the second time, without unto salvation. Let us meditate, and let J be our subject. Let us go over in medit all that regards his person, his offices, his w his kingdom, his humiliation, his exaltation, his character. Such meditations will be s Let us see him in nature, in providence, in grace. Such views of him will c strengthen, and spiritualize us. Let us med on him *to-night*, and let our last thoughts Jesus.

Sweet are the thoughts which fill my b
When on his various works they rest;
God, my CREATOR lifts my voice!
In God my SAVIOUR I rejoice!

and do the first works.—Rev. ii. 5.

ınce implies *thought*, serious thought
e to the conduct and state of the heart;
s from *conviction*, deep and solemn
of our sin and sinfulness in the sight
t proves *concern*, a concern to escape
ɔtain pardon, and enjoy peace; it in-
:ow, enlightened, hearty, and abiding
at we have grieved the Lord, dishon-
cause, and slighted his mercy; it
ls to *reformation*. There may be some
reformatiom without repentance, but
ɔe no repentance without reformation.
ık upon our ways, reflect on the dis-
have done the Saviour, be concerned
ıew the tokens of his forgiving love,
er our follies and faults, and begin
ɔ our first works. Look to Jesus,
God, search his holy word, diligently
ordinances, speak of Jesus and for
abstain from the very appearance of
did at first. What love, what zeal,
ɔn, what carefulness, what entire con-
ɔ God, we manifested then! Let us
try our ways, and turn again to the
:sus charges us with dishonouring
e also says, "Repent, and do thy
,"

ıll to mind the happy days,
n thou wast fill'd with joy and praise,
:nt, thy former works renew,
ı *I'll restore thy* comforts too.

Rest in the Lord.—Ps. xxxvii. 7.

The sinner is naturally restless, he is removed from his natural basis, and the wandering of the desire keeps him in constant agitation. To him Jesus says, "Come unto me, and I will give you rest." The believer has accepted this invitation, and has found rest; but he is often led away by temptations, worldly cares, and unbelief; and then he becomes restless again. Beloved, you are directed to rest, not in your circumstances, attainments or enjoyments, but *rest in the Lord.* Rest in the *will* of God, for whatever he wills is for your good, your highest good: "this is the will of God, even your sanctification." Rest in the *love* of God, and often meditate on the words of Jesus on this point, "Thou hast loved them, *as thou hast loved me.*" Rest in the *mercy* of God, from which flows endless streams of blessings for your supply. Rest in the *word* of God, for it is true, immutable, and pledges him to do you good. Rest in the *relation* thy God fills to thee, he is thy Father; kind, careful, wise, and ever-present. Rest in the Lord as he is manifested in Jesus, thy God in covenant; working all things after the counsel of his own will; directing all things for thy good and his glory. Rest in the Lord and be happy.

Safe in the Lord his saint may rest,
And calmly, wait his will;
Though poor and tried, they yet are blest,
Their God is gracious still.

Because I live, ye shall live also.—John xiv. 19.

Christ and his people are one. He is the head, and they are the members of his body. From him they receive life, wisdom, power, holiness, and every grace. He has a fulness on purpose to supply them, and out of that fulness he daily gives them grace, as their circumstances may require. We have hitherto been supplied with grace by Jesus, and he who hath supplied us until now, will continue to do so. He lives, necessarily, as God. Officially, as God-man. He lives in high authority, possessing unbounded influence. He lives to use what he possesses, to fulfil his word, complete his work, and lead his people on to the enjoyment of eternal life. They shall live, that is exist as christians, persevere in their journey, and be happy in his love for ever. They shall live, because Jesus who ever lives is their Life, their Representative, and their Surety. He lives *for* them, ruling, overruling, securing, and loving. He lives *in* them, and their life is hid with him in God. Beloved, see the ground of your safety: the source of your joy: the wisdom of your God. Your life and happiness are identified with the life and happiness of Jesus. Christ who is your life will soon appear and then you will live like him, and be with him for ever.

If my immortal Saviour lives,
  Then my immortal life is sure;
His word a firm foundation gives,
  Here let me build, and rest secure.

They overcame him.—Rev. xii. 11.

What a formidable representation of satan the context gives us. He is called "the great dragon, that old serpent, called the devil, and satan, which deceiveth the whole world." His power is great, his cruelty is greater. His cunning is deep, and his designs are dreadful. He hates the Saviour, and he hates all who love him. He attempts to destroy, but he will distress those whom he cannot devour. He has tried all means to injure the Church of God, and he still tries to injure every believer. He is dreadful as a roaring lion; but he is more likely to harm us, when he comes slyly, and quietly, as a serpent. He is always most dangerous when he assumes the garb of an angel of light, for then we are apt to mistake him. But the saints overcame him, yet they were as weak, and as liable to be overcome as we are. They overcame him, but not by reason, or argument, or eloquence; they conquered by the blood of the Lamb, and the word of their testimony. To that blood they looked, when he tempted them to despair; by that word they walked, when he tried to draw them aside. The blood was their plea, the ground of their hope, and the subject of their rejoicing; the word was their shield, their solace, and their rule.

By the blood of the Lamb the saints overcame,
And its virtue continues for ever the same,
The world and its god shall again be subdued
By the virtue divine of our Advocate's blood.

[illegible] 1 Peter i. 14.

[illegible] believer should daily realize the pleasing [illegible] that God is his Father; and this being the [illegible]e he is treated as a child. His heavenly [illegible]ther has made ample provision for all his [illegible]nts. In Jesus he will find all he needs as a [illegible]ner, and all he requires as a saint. Whatever [illegible] in Jesus is for him, and it is his duty as well [illegible] his privilege, to receive out of the fulness of [illegible]sus grace for grace. As a child, he should [illegible]ten to his Father's voice, learn his Father's [illegible]ll, and do his Father's commands. He has [illegible]ly to *obey*, his Father will *provide*. He has [illegible] do with duty, not with consequences. Only [illegible]t him ascertain his Father's will upon any [illegible]int, and it becomes at once his duty, his hon[illegible]r, and his happiness to do it. Believer, you [illegible]ve a Father; a Father, that loves you more [illegible]an tongue can tell; a Father, who has blessed [illegible]u in Jesus with all spiritual blessings; a [illegible]ther, who is *now* waiting for you to approach [illegible]m in prayer and praise; a Father, who wishes [illegible]u to cast every care upon him, to leave every [illegible]rden at his feet, to trust him to do you good. [illegible]s an obedient child, resign your will to his; [illegible]ave all your concerns in his hands; and your [illegible]fety, comfort, and supplies, are certain.

Lord, my heart is bare before thee,
  Let me now thy mercy prove;
Help me, for my wants implore thee,
  Love me with a Father's love.

The strength of Israel will not lie.-1. Sam. xv. 29.

Then he ought to be believed. It is impossible for God to lie, then he ought to be trusted. His promises are the fruits of his love, they are changeless as his nature, and *must* be made good. He is the OMNIPOTENT, and can fulfil his word; he is the UNCHANGEABLE, and certainly will. His strength is pledged to his people, to sustain them; his resources, to supply them; and his faithfulness to comfort them. He speaks to us in his word, he speaks to us as sinners; he speaks to us as fearful, as tried, as suffering, just as we are to-night. He speaks to quell our fears, to cheer us under our trials, and to soothe our minds while suffering. Do we believe his word? Do we treat him as a truth-speaking God? Has he our confidence? Do we stay ourselves upon his word? Are we looking at his promise, and while we look at it, do we say, "This is the faithful word of my heavenly Father, this is certainly true, this must be fulfilled, this is more durable than heaven or earth, for Jesus has said, 'Heaven and earth may pass away, but my word shall not pass away?'" Fix your eye on his word, and while you do so, say,—

Yes, since God himself has said it,
On the promise I rely,
His good word demands my credit,
What can unbelief reply?
He is STRONG and CAN fulfil,
He is TRUTH, and therefore WILL.

Wait on thy God continually.—Hosea xii. 6.

A waiting frame is a holy frame. It is a calm quiet mind, living before the Lord's throne, exercising faith in his word, hoping in his mercy, endeavouring to do his will, and patiently submitting to his pleasure. The waiting soul sees God in all things, realizes God as present everywhere, and acknowledges his hand in every event. Wait on thy God continually, so will you be safe in every season of danger, happy under all your numerous trials, and find the Lord putting honour upon you in his ordinances. Wait on the Lord as the industrious servant, on his kind and careful master; as the consistent maiden, on her thoughtful and benevolent mistress; as the affectionate child, on his loving and beloved parent. Wait on him, for he approves of the exercise. Wait on him, for he requires it at your hand. Wait on him, for he rewards it with a blessing. Wait his time for mercies. Wait at his throne for deliverance: for they shall not be ashamed that wait for him. "Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord." Have you been waiting on your God to-day? Are you in a quiet waiting frame to-night? Can you say, "I wait for the Lord, and in his word do I hope?" Beware of impatience.

Wait, believing on the Lord,
Still let courage cheer thy heart
WAIT—for faithful is his word,
He will grace and strength impart.

There is now no condemnation.—Rom. viii. 1.

Every believer is in Christ: united to hi person, interested in his offices, clothed witl his righteousness, and sanctified by his Spirit "there is therefore *now* no condemnation.' Doubts there may be. Fears may harass. Si there is in us, but no sin is imputed to us. Th believer is under no charge. By virtue of one ness with Christ, he has been acquitted fron every charge, he stands justified from all things he is accepted of God as a beloved child, and i entitled to all the provisions of grace and glory If he sins, he is chastened; being chastened, h confesses his sins with contrition; confessin his sins, God in faithfulness and justice for gives; he is led afresh to claim and plead th finished work of Jesus, and finds that he is no condemned, but acquitted. No one can lay an thing to his charge, for God justifies him; h does so, because Christ died for him; yea rather, because as his Surety he is risen again and is now at his own right hand as hi Advocate, ever living to make intercession fo him. Blessed state! Unspeakable privilege I would lay down on my pillow to-night, im pressed with the great fact, "I am not a con demned sinner, but a justified and belove child of God." Astonishing grace!

No condemnation, O my soul,
'Tis God that speaks the word;
Perfect in comeliness art thou
In Christ thy glorious Lord.

Father which seeth in secret.—Matt. vi. 6.

Can any one hide himself in secret places from the Lord? Can a christian under any circumstances escape his notice? Impossible! The eye of God has been fixed upon me every moment of this day; it is now at this moment fixed full upon me. But it is a Father's eye. My Father seeth in secret. He seeth the secret workings of my foes, and will save me from them. He sees every secret influence which is likely to injure me, and will prevent it. He sees the secret workings of my heart. My hidden thoughts. My unuttered desires. My soul conflicts. My private temptations. He sees me withdraw for prayer, or sees me cast up my imploring eye to him when I cannot. He sees my wants and woes. But he sees also my secret sins, every evil thought, every improper action, every unbecoming word, passes under his eye. Solemn consideration this! May it make me cautious. May it preserve me from yielding to temptation, from encouraging improper suggestions, and from acting inconsistently with my profession. My heavenly father sees me, seeth me at this moment, seeth me every moment, seeth my most secret motives, thoughts and purposes: and he who thus seeth hateth with an infinite hatred, every sin.

O may these thoughts possess my breast
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

Will ye also go away?—John vi. 67.

Many left the Saviour in the days of his flesh, and many decline from his ways now. How many like Lot's wife, look back; like the man of God who came from Bethel, yield to temptation; or like Demas, forsake the Saviour having loved the present world. "Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." Go away, what from Jesus! This would be going from light to darkness, from plenty to poverty, from happiness to misery, from life to death. Go from Jesus! To whom can we go? We profess to have discovered the emptiness of the world, the insufficiency of temporal things to satisfy an immortal soul, and the pre-eminent excellency of the things of God. Still many go back and walk no more with him. This should lead us to serious consideration. It should make us walk softly and cautiously. It cries to us with a loud voice and in clear accents, "let him that thinketh he standeth, take heed lest he fall." There can be no cause to leave Jesus for one moment. It is folly to stir from his side, it is dangerous to neglect his ordinances, it is madness to turn the back on his ways. My soul, he asks thee to-night, "*Will you also go away?*"

Dear Lord, one bliss impart,
('Tis not for heaven I pray,)
But let me not from thee depart,
No, NEVER go away.

Ye shall know the truth.—John viii. 32.

If Jesus is our Teacher, if we are of a child-like disposition, if we are willing to *do* as well as learn, we shall know the truth. All Zion's children shall be taught of the Lord. Every one who is divinely taught comes to Jesus. He that comes to Jesus is made wise unto salvation. He that is wise unto salvation, knows the truth. The truth is in Christ. He is its centre. To know him, so as to trust his word, rely on his sacrifice, and do his will, is to know the truth. The knowledge of the truth makes us free. It frees us from ignorance, prejudice, and folly. It frees us from the slavery of satan, the bondage of the law, and the terrors of God. It frees us from the guilt of sin, the accusations of conscience, and the cruel fetters of carnal customs. It makes us free, by imparting a true knowledge of God, by discovering the way of salvation, and by proclaiming pardon, peace, and reconciliation. If we know the truth as it is in Jesus, we shall conquer the world, enter the Redeemer's kingdom, enjoy peace with God, and render hearty and cheerful obedience to the will of God. Godliness will be our calling, our profession, and our delight.

Saviour! to me the truth reveal,
  Thy teaching, Lord, I need;
Its power and unction may I feel,
  To make me free indeed:
Each fetter break that binds my heart,
And sanctifying grace impart.

Neither be ye of a doubtful mind.—Luke xii. 29.

We are all prone to doubt, and to doubt that most, which there is no reason at all to doubt. But some seem to nurse their doubts, as though doubting was a part of religion. This is wrong. It is sinful. Our Lord often bids us believe, but he never encourages doubts. Doubting dishonours him, distresses us, and gives satan an advantage over us. Let us not doubt his providence, for it is kind; nor his word, for it is true. Let us not judge by appearances, which often mislead; but let us rest on divine promises, which can never change or deceive. Let us not look too much at ourselves, our abilities, or our circumstances; but let us look to the Lord, to his wisdom, power, and love. Let us not tremble at poverty, because God can make us happier in poverty, than we ever have been in plenty. Let us not be affected by the changeableness of men, for our God is in one mind and none can turn him. If we yield to a doubtful mind, it will spoil our present comforts, hinder us in holy duties, dim the eye of our hope, and feed and nourish our fears. But what is worse than all, it will reflect upon the kindness, care, and providence of our gracious God.

Cast thy burdens on the Lord,
  Leave them with thy Saviour;
He (whose hands for thee were bored)
  Can and will deliver:
He is true and faithful still,
Yield thyself unto his will.

We love him because he first loved us.
1 John, iv. 19.

Our love to God, is but a feeble reflection of
s love to us. He loved us in eternity, that
might love him in time. He loved us with-
t any cause in us; but being infinitely lovely,
should be loved for his own sake. But it is
s display of his love, which awakens love in
r bosoms toward him; and his love being
ed abroad in our hearts we love him in
turn. No one loves God by nature. No
an in his natural state *can* love God, for "the
rnal mind is enmity against God, it is not
bject to the law of God, neither indeed
s *be*." If therefore we love him, or even
artily desire to love him, it is a proof that our
arts have undergone a change; and that
ange is the effect and proof of his love to us.
very spiritual blessing flows naturally from
s love, and whatever comes to us from him is a
venant blessing, and leads us back to him in
turn. Our faith in his word, our hope in his
ercy, our love to his people, our zeal for his
use, our sorrow for sin, and our desires after
oliness, are all so many proofs of his love to
. But our sonship crowns the whole. This
unparalleled love, that such sinners as we are,
ould be called, "THE SONS OF GOD."

How can I doubt thy love to me,
Thy love which doth my soul constrain,
To seek an influence from thee,
To *love my gracious* Lord again?

So shall we ever be with the Lord.--1 Thes.

Now the Lord visits his people, and ms himself unto them, as he does not un world; and such visits are very sweet manifestations cheer and confirm our But in a little time he will come to fe home. He may send death first, to int our souls into his presence; we may be upon to depart and be with Christ, whicl better than our present circumstances. will come himself soon, he will raise our from the grave, conform both soul and b his own likeness, we shall be caught up t him in the air, and "so shall we ever b the Lord." This will be our heaven. will be our portion. We shall be for ev him, and for ever with him. How diffe our present lot. What a glorious obj faith to fix upon. What a cheering subj the mind to be engaged with. For ever w Lord, what will it not include, that is gl For ever with the Lord, what will it not e: that is unpleasant or disagreeable! I close this day, reflecting upon this gloriou pect, anticipating this delightful change. under all my future trials and exercises, look forward and say, "Well, I shall s for ever with the Lord!"

For ever with the Lord!
Amen, so let it be:
Life from the dead is in that word,
'Tis immortality.

Draw nigh to God.—James iv. 8

Sin thrust us to an infinite distan
God, and unbelief keeps us there. Grac
us back, and brings us nigh by the bloc
cross. When we sin we still wander fr
but real prayer is drawing nigh to God.
on the throne of grace, Jesus our inter
before the throne, and we are invited
nigh. We are to come up to the th
realize God as present, to exercise confi
him through Jesus, and to pour out ou
before him. To tell him all—all we
we desire, all we want. To praise hin
we possess, or have received in times
expect in time to come. We are to b
there is to be no reserve. We are to be
there must be no lightness. We are to
assured that our God is love, there is
dread or alarm. Draw nigh to God, t
tain his will, to enjoy his love, to u
your mind, to engage him afresh on y
and that you may rise above the preser
less world. "He will draw nigh t
What an inducement is this! Draw n
unveil his glories. Draw nigh and dissip
fears. Draw nigh and confirm your faith

Let us now approach the throne
Through the living way made know
Way of faith which Jesus made,
Thro' the veil of flesh display'd;
Thro' his rent humanity
God our Friend in heaven we see.

MARCH 16.

Oh that thou wouldst bless me indeed!
1 Chron. iv. 10.

Thus prayed Jabez, and so prays every christian. He knows that the blessing of the Lord it maketh rich, and he addeth no sorrow with it. There is a reality in the Lord's blessing. Well, he hath blessed us with all spiritual blessings in heavenly places in Christ. All is treasured up in Jesus for us, and by faith and prayer we receive out of his fulness and grace for grace. The Lord still blesses us. He says, "I will bless thy bread and thy water," and our temporal mercies are peculiarly sweet, when seasoned with his love. He blesses us with renewing grace, reviving grace, restoring grace, sanctifying grace, and preventing grace. He blesses like a God, with blessings costly beyond calculation, vast as our miseries, numerous as our sins, and asting as our existence. He delights to bless us. He gave his Son to die for us, that he might bless us honorably, suitably, and eternally. He has promised to bless us, and to make us blessings. It is a blessing to feel our need of his blessing, and every one who does so, ardently desires and earnestly seeks it, is taught of God and blessed by God. Let us then read his word, believe his love, plead for his blessing, and receive the answer as Jabez did.

All is finished—do not doubt it,
But believe your dying Lord:
Never reason more about it,
Only take him at his word.

Give unto the Lord the glory due unto his name.
1 Chron. xvi. 29.

The Lord has written out his name, in its greatness and graciousness, on all the works of his power, and on all the gifts of his love. He that would learn God's name must study creation and providence; but must more intently study the gospel. Here he will see God writing out his name, or displaying his glorious character and perfections, in the conversion, justification, sanctification, preservation, and glorification of multitudes of sinners. God has revealed his name in his word, and it is to be read in its proclama ions, doctrines, promises, precepts, and prospects. If we read and study Jehovah's name aright, we shall be filled with admiring views and adoring gratitude; and as the effect we shall glorify him in our prayers, praises, and general conversation. To give him the glory *due* unto his name will require all our talents, all our time, and even eternity itself. But to attempt to do so is a plain duty, and if the heart be right it will be a real pleasure. Still it is a duty much neglected, and while we neglect it we rob God of his right, and our own souls of much comfort Let us therefore learn to read God's name, to exalt his grace, and to give him the glo y due unto his name.

Nature and time and earth and skies,
Thy heavenly skill proclaim;
What shall we do to make us wise,
But learn to read thy name?

Fear not, neither be discouraged.—Deut. i. 21.

Though the Lord tries us, he also encourages us. More than fifty times, he says to us in his word, "FEAR NOT." Yet we are often fearing. He knew this would be the case, therefore he provided so much to cheer and encourage us. Let us not be discouraged, the Lord hath set the good land before us, he hath promised it to us, he bids us go up and take possession of it. Our enemies may be mighty, but our God who goes with us and fights for us, is Almighty. Our foes may be crafty, but on our side is "the only wise God." If providence should frown, if the Lord does delay to answer our prayers, if our case should appear to be almost desperate; it is only to exercise our graces, to try our sincerity, to stir us up to importunate prayer. Let us therefore press on in hope, let us persevere in faith. The Lord will appear for us. His faithful word shall be made good in our experience; and though now he may not answer us a word, he will soon give us the desire of our hearts. Yield not then to discouragement, it dishonours God, it weakens faith, it cheers on your foes. Fear not, for God is with you. God is for you.

Arm'd with the presence of my Lord
I would be of good cheer,
Confiding in his faithful word,
Why should I faint or fear?
Though fierce the foe, though rough the road,
I can do all things through my God.

He restoreth my soul.—Ps. xxiii. 3.

"I have gone astray like a lost sheep." We are prone to wander, and having wandered we never return till the good Shepherd seeks us. But his eye is upon the wanderer. His heart yearns over it. He waits a fitting time to be gracious unto it. He follows it with reproofs, rebukes, and expostulations; and at length he restores it. He convinces of the folly of wandering from the fold, the soul becomes unhappy in its wandering state, a spirit of prayer is awakened, concern to return deepens, the sheep creeps to the Shepherd's foot, acknowledges its sin and folly, implores mercy, and cries, "Restore unto me the joy of thy salvation." It is taken up by the Shepherd's power, and carried back with gentle reproofs to the fold. Every restoration is of grace. In every instance it is the Shepherd's care that restores the wandering soul. The restored wanderer always feels deeply humbled, flies to the precious blood of atonement, admires restoring mercy, becomes more cautious, careful, and circumspect: his conscience is more tender, his hatred of sin is deeper, and his jealousy of his own heart is more lively. He abhors himself and repents in dust and ashes. He pants for the presence of God, prizes the ordinances of religion, and watches unto prayer.

Prone to wander, Lord, I feel it;
  Prone to leave the God I love—
Here's my heart, Lord, take and seal it,
  Seal it from thy courts above.

Risen with Christ.—Col. iii. 1.

Christ as our Substitute died in our ste
He died as a public person, representing l
people; and as such he arose from the de
All his people are said to have died in him, wh
he died; and to rise with him, when he aro
By virtue of this, we are quickened by the Spirit
life from Christ, and we arise and ascend to h
in our hopes, desires and affections. His l
is put forth in us, and we are to make manif
the resurrection life of Christ in our bodi
We are to *reckon* ourselves to be dead inde
unto sin, but *alive unto God* through Je
Christ our Lord. It is also stated of all l
lievers, that he hath raised us up together, a
made us sit together with Christ in the h
venlies. Christ and his people are one. Th
were represented by him when he fulfilled t
law, when he made the atonement, when
arose from the dead, and when he entered i
the holiest of all with his own blood. Th
live through his death. They live in union
his person. They live for his honour and glo
Being risen with Christ, they should not gro
on earth, or be very much affected by anythi
that occurs below; but as their head, their p
tion, and their life is in heaven, there th
thoughts, desires, and affections should be.

Believing souls, who Jesus know,
If risen indeed with him ye are,
Superior to the joys below,
His *resurrection* power declare.

They desire a better country.—Heb. xi. 16.

Not only a better state, or a better frame; but a better country. This was the experience of the Patriarchs, the Apostles felt the same, so have all true christians. Do *we* desire a better country? Do we desire a *heavenly* country? There is a better, it is set before us in the gospel, it is promised to all who believe in Jesus, and continue faithful unto death. Heaven is a country where all enjoy rest; there is no pain, no vexation, no toil, no trials there. All are active, yet all enjoy perfect repose. Heaven is the home of love; there are no foes, no envious professors, no jealous brethren. All is love, pure, perfect, perpetual love. All love God, and God loves all. Each loves his fellow, and loves his fellow as he loves himself. It is the residence of holiness; there are no sinners, for all are righteous; there is no sin, for each exactly resembles Jesus. Holiness is the element, the joy, the characteristic of the place. It is the abode of perfect satisfaction, unbroken joy, and undisturbed tranquility. There Jesus is seen face to face. There God unfolds his glories. There every desire is gratified, every heart is full, every countenance beams with benevolence and joy. Truly it is a better country, it is *the rest* which remaineth for the people of God.

Then let the hope of joys to come
Dispel our cares, and chase our fears:
If God be ours, we're travelling home,
Though passing through a vale of tears.

The heirs of promise.—Heb. vi. 17.

We were by nature children of wrath, even as others. In character we were unrighteous; in circumstances, destitute; in state, lost. We had no claim upon God for one good thing, for we were traitors against his throne and government. But by an ancient and gracious appointment, he constituted us as believers in Jesus, "HEIRS OF PROMISE." We were promised to Jesus as a seed. to reward the travail of his soul; and are entitled to all the promises, which in him are yea, and in him amen, to the glory of God by us. By virtue of our relation to Christ, by our interest in the testament of Christ, as well as by the appointment of God, we are entitled to all promised blessings. To us is promised life, eternal life; righteousness, everlasting righteousness; supplies, both temporal and spiritual; a kingdom, the kingdom of grace and glory; salvation, eternal salvation. We are heirs, and all these things are included in our estate. Heirship flows from grace. It stands in Christ. It leads us to heaven. It calls for gratitude. Ought we not to ask, am I an heir? Can I prove my title? Do I view the promises as my title deeds? Do I live as a person entitled to such possessions? Let a man examine himself.

As heirs of promise, let us live
By faith in Jesu's word;
Expect his fulness to receive,
And glorify the Lord.

Ready to forgive.—Ps. lxxxvi. 5.

Jehovah is revealed as a God who delights in ıewing mercy, who is slow to anger; as "a God ready to pardon." This is always a fact, and it should always be believed by us. It should also be daily kept before our minds, that we may seek, expect, and enjoy a daily pardon. The Lord is never indisposed, or backward to pardon a believing, penitent, confessing sinner. But he is faithful to his word, and just to the merit of his Son, in pardoning every one who applies in the Saviour's name. "*Ready to forgive!*" Then our fears have been groundless, our distress without cause, and our suspicions have been sinful. The goodness of his nature is such, that he devised a way in which he could honourably pardon the vilest transgressor; and though this cost him the life of his only-begotton and well-beloved S.n, he freely gave him up, to shew that he was "a God ready to pardon." Without an atonement, pardon would have been impossible; but through the atonement of Jesus, God can easily, completely, and daily pardon the greatest sinners. What he *can* do, he *will* do. He *does* do. And to-night, he is "ready to forgive" the sins of this day, and of every previous day: to forgive us, and to do it at this moment. B'essed truth!

Believing let us raise our eye
To him who liveth and hath died;
That look will lift our souls on high,
And God pronoun·e us justified.

Go in peace.—Luke vii. 50.

True peace flows from the pardon of sin. If we believe that God for Christ's sake hath forgiven us all trespasses, our souls will enjoy peace. For being justified by faith we have peace with God. We have nothing to *fear* from God, for having pardoned us, he has no charge against us; but we may *expect* every good thing from God, for having given us his Son, will he not with him also *freely give us* all things? If therefore we have no evil to fear, but every good to expect, may we not, ought we not, to be at peace? When Jesus pardoned the woman, he said to her, "Go in peace." So he says to us. "Mind not what satan says. Fear not what man can do. Go, in the path of duty. Go, and face trials and persecutions. Go, and enjoy your temporal mercies, Go, and enjoy your religious privileges. Go, though dangers surround you. Go though you feel weak and feeble. Go in peace, for God accepts you. Go, for your reconciliation to God is honourable and perfect. Go, and spread a Saviour's fame. Go, and tell of Jehovah's pardoning love. Go, and bear your personal testimony to the truth of his word. Go, and conquer all your foes. Go, this night to rest in peace, and comfort your soul with this, 'God is at peace with me.'"

O Lamb of God, in tender love,
Now bid my sorrows cease;
Kindly my doubts and fears remove,
And bid ME, "Go in peace."

That I may know him.—Phil. iii. 10.

Paul appears to have had seven principal ishes, and they are all expressed in this brief istle. They all have reference to Christ. ideed Christ was Paul's centre, to which he nstantly tended, and the circle, within which l the desires of his soul were included. He es-ecially desired to know Christ—to win Christ—magnify Christ both in his body and soul—be found in Christ—to be conformed to hrist—to rejoice in the day of Christ—and to with Christ. But the first lies at the root of l the rest. The knowledge of Christ is more cellent than *any* other, than *all* other knowdge. But how little do *we* know of Christ, erefore it is that we enjoy so little of Christ. ut, is it the desire of our souls to night, that e may know him? That we may know him early and correctly. That our knowledge of hrist should be powerful and influential, regulating our thoughts, desires, hopes, fears, confience, and our conduct toward God and man, pecially toward the saints. That we should *ow* in the knowledge of Christ. If we do ally and sincerely desire to know Christ, we all search his word, frequent his ordinances. editate on his truth, be often at his throne, d speak of him to his people.

'Tis life to know the dying Lamb,
Eternal life is in his name;
O may I in this knowledge grow,
And daily more of Jesus know!

The Father of mercies.—2 Cor. i. 3.

Jehovah is a Father. A merciful Father. A tenderly merciful Father. A Father of mercies, with whom all mercies originate, from whom all mercies proceed. Our chief mercy, was a Saviour; that Saviour, his only begotten Son; that Son freely delivered up for us all. He was the author of the mercy which quickened us, comforted us, and still keeps us. All our merciful afflictions, deliverences, shuttings up, and relief, flows from his sovereign will. He is the fountain and source of mercy, and from him all our mercies flow. This should correct the views we sometimes take of him, as if he were difficult to please, or soon angry with us. It should also encourage our faith, hope, prayers, and love. What a comfort to a seeking soul, to know that the God he is seeking is the Father of mercies. What a shield this to ward off the fiery darts of satan. What an inducement to love our God more than all the gifts we receive from him. Beloved, what do you need this evening? If it is a mercy, your God has it; and if it will really do you good, he is willing to bestow it. Look up to heaven to-night, and call upon the Father of mercies in confidence; he will produce and present the very mercy you need, be it what it may.

My soul, thou hast (let what will ail)
A never changing Friend;
When brethren, friends, and helpers fail,
On him alone depend.

Ye ask, and receive not.—James iv. 3.

Is God then unwilling to bestow? Will he forfeit his word? No, but he never promised to sanction sin, or encourage folly; and this he must do if he answered *all* our prayers. In prayer God looks at our motives. He reads our hearts while he listens to our words. If we pray for temporal things to pamper our appetites, or gratify our lust, we have no reason to expect that God will give them. If we ask for spiritual things with a carnal end, God is just in witholding them. We may ask for good things that we may become eminent in the estimation of men—be respected by our fellows—or applauded by the multitude. Even grace and holiness may be prayed for in order to get a name. Our object should be simply to honour God, to exalt Jesus, and to promote his cause. Or, we may ask in an unbecoming manner. We may be too anxious for temporals. We may be indifferent about spirituals. Lust may set us praying, and keep us praying; as pride, covetousness, or envy. See then the cause why our prayers are not always answered; the motive, or the end in view, or the spirit displayed, is not good. The prayer is as the design is. Let us ask then: *Why* do we pray? *How* do we pray? For *what* do we pray?

I fear I often ask amiss,
  Lord, search my heart and see;
My motives purify, nor cease
  To draw my soul to thee.

I will fear no evil.—Ps. xxiii. 4.

Why should I, if I am the Lord's? Let this matter be settled, and then farewell to the fear of evil; for the Lord shall preserve thee from all evil. Not from all *trials*, for they are not evils, but often benefits. Only two things can be said to be evils, the one is sin; but *to* the believer, sin is pardoned; *in* the believer, sin is crucified; and *over* the believer, it shall not have dominion. The other evil is seperation from God; but nothing can separate us from the love of God which is in Christ Jesus our Lord. Our life should not be characterised by fear, but by love; not by alarm, but by confidence. The Lord is our keeper, he will preserve our souls. We may be tried by losses and crosses, by satan and by men, by poverty and pain, but all these will work together for our good. And even death is not an evil; therefore we should not fear it. Let us live upon Christ; let us live for Christ; let us live like Christ; and then to die, will only be to depart and be with Christ, which is far better than remaining here. To die will be gain, or best of all. Let us then grasp the promise with a firm faith, walk close to the bleeding side of Jesus, aim to glorify God in our day and generation, and go on through life saying, "I WILL FEAR NO EVIL."

Fear not, believe his word
You are to Jesus given;
'Tis the good pleasure of the Lord
To bring you safe to heaven.

I am with you alway.—Matt. xxviii: 20.

Then Jesus is with us to-night. He is, and
: will be with us as he has promised in all
ture time. He is with us to afford protection,
impart consolation, to subdue our fears, to in-
ire us with hope. He identifies us with him-
lf. He makes our cause his own. His pres-
ce is pledged to us, and it is the shield of our
otection, the strength of our hearts, and the
urce of our joy. He will not leave us to go
step alone. He will not take his eye off us,
close his ear to us for one moment. He tells
: that we are more endeared to him, than the
veliest infant, is to the fondest mother. The
s of nature are not so strong, or so tender, or
lasting as the ties of grace. Let us endeav-
r to keep this fact in view, Jesus *is* with us,
er *will* be with us. He will be the last to
mfort us in time, and the first to welcome us
eternity. He will go through the whole
urney with us, and then place us before his
ce for ever. We are therefore sure of one
ing, and that is, the presence of Jesus; and
d his presence is the joy of angels, the bliss
heaven, and the glory of immortality. Turn
en from every creature to him. Lay down
is night, resting upon the words of Jesus,
LO, I AM WITH YOU ALWAY!"

Lord, I commend to thee
The remnant of my days:
Oh that my chief concern may be
To spend them to thy praise.

I fear God.—Gen. xlii. 18.

So said Joseph to his brethren, when he them home with provisions to their needy fat So may we say whenever tempted to act u coming our christian character. The true of God springs from love, and is deepened strengthened by filial fellowship with God. is not a dread of his majesty, but a fea offend or grieve his heart. It is prod by the Holy Spirit, and is the great prev ative to sin. If I fear to offend Goc shall certainly strive to please him. If I him, I shall fear to offend him. This fear make us cautious, careful, and watchful. will often lead us to prayer. It will prompt to self-examination. It will lead us to c pare our conduct with God's word. It will serve us from persumption, levity, and disl esty. He that fears God, will not go in the of sinners, stand in the counsel of the ungo or sit in the seat of the scornful; but his light will be in the word of God, and in his b will he meditate day and night. Has the of God influenced us this day? Have we by our conduct, in our dealings with our fel men, "*I fear God?*" Reflecting upon the consistency of others, can we say, "So did I, because of the fear of the Lord?"

It gives religion life
To warm as well as light;
Makes mercy sweet, salvation great,
And all God's judgments right.

The Lord will give that which is good.
Ps. lxxxv. 12.

Whatever is good for his people the Lord will certainly bestow. Grace to sanctify, provision to sustain, and glory to crown them at last. But he will only give that which is good, therefore he will refuse them many things which they may desire. But *all* that is good for them they shall have, and he will give every good thing in its proper season. He will so give them good now, as to secure the greatest good at last; and every good thing shall come to them through the hands of Jesus. That he will give that which is good, is certain from the relation in which he stands to them, he is their Father. From his infinite wisdom which is engaged for them, and his tender love which is set upon them. From the plan of his grace, and the word of his promise. From the testimony of all his people, and his conduct towards his very enemies; for he will not feed his foes, and starve his friends. Let this assurance then check your impatience, wait for the Lord. Let it rouse you to prayer, ask good things of the Lord. Let it feed your faith, believe the word of the Lord. Let it produce contentment, be satisfied with the provision of the Lord. Let it encourage hope, expect every good thing from the Lord.

The Lord will grace and glory grant,
And every good supply:
No blessing which his people want
His bounty can deny.

The God of all grace.—1. Peter v. 10.

How sweet and refreshing are the views which Jehovah gives us of himself! Too often we allow our minds to be led away from the spiritual representation of our God, and view him through some improper and injurious medium. He is the God of all grace, but still he is the just God. He is gracious, naturally, sovereignly, infinitely, eternally. He has riches of grace. Grace to quicken the dead, to pardon the guilty, to comfort the disconsolate, to strengthen the weak, to restore the wandering, and to save the lost. In his dealings with his people, his grace is displayed. How *free*, in the conversion of Saul of Tarsus. How *seasonable*, in the salvation of the dying robber on the cross. How *unexpected*, by Zaccheus when called down from the Sycamore. But these are but samples, or patterns, intended to show us what the God of all grace can and will do. Let us look to our God as infinitely gracious. The extent, the greatness, the riches, the freedom of his grace, is displayed in the undeserving. in the ill-deserving. Let this check our fears. Let it spur us on to diligence. It calls for confidence, gratitude, and consecration from us. Let us lay the head on the pillow to-night cheered with the thought our God is "THE GOD OF ALL GRACE."

Great God to us thy grace afford,
That far from thee we ne'er may rove;
Our guard—the presence of the Lord,
Our joy—the sense of pardoning love.

Occupy till I come.—Luke xix. 13.

Our Lord has provided for all our wants. He forbids our fears. He has given us talents, or entrusted us with his money. He is gone home to his Father for a time, he will soon return again, and he bids us "occupy until he comes." We are to be busy for God. To be active for the Lord Jesus Christ. He will soon come to take account of *what* we have done, *how* we have done it, and *why* we have done it. When he comes he will praise or blame as the case may require. He will reward every one according to his works. Do we believe this? Are we living under the impression of this fact? Do we often say to ourselves, "I must stand before the judgment seat of Christ." "I must give an account." Beloved, our time, our talents, as well as our persons are the Lord's. To him they should be consecrated. For him they should be all employed. Have we been living for Christ to-day? Have we been transacting our business, or doing our work, in the prospect of appearing before the Lord Jesus to give an account of it? Let us not sleep as do others. Let us not stand idle in the market place. Let us not live to ourselves. Let us live upon Christ, and live for him alone.

O may I live on Jesus still,
And use the talents given;
Daily consult and do his will,
And thus prepare for heaven.

The obedience of faith.—Rom. xvi. 26.

The obedience required of faith is the entire submission of the intellect, the heart, and the life to God. The law of faith is the gospel, this requires us to believe that "*God is love.*" That Christ died for sin instead of sinners. To embrace mercy as freely presented, and receive forgiveness as the gift of God. To accept of the righteousness of Jesus, to trust in it alone for acceptance before God and to plead it at the throne of grace for all we need. To come daily to Jesus for all we want, and to expect to receive at his hands all he has promised. To live for God. To live to God. To live like God. It requires us, in one word, so to live that God may be ALL and man *nothing*. God requires the obedience of a believing heart. We must believe what he says, expect what he has promised, and do what he bids. This is the life of faith. Satan will oppose it. The carnal mind will throw a thousand obstacles in the way. Every thing that is of a worldly character will hinder us. But we must wrestle, strive, break through, and say, "I will believe my God. I will obey my Lord. I will imitate my Saviour. I will be a follower of them, who through faith and patience now inherit the promises."

Spirit of faith, unfold thy law,
Thy quickning power impart;
My soul to sweet obedience draw,
Fill and controul my heart.

I know whom I have believed.—2 Tim. i. 12.

It is an unspeakable mercy to know Christ. It lays at the root of our happiness. It is essential to our confidence. But unto us it is given to know him. We know him from his word. We know him from the testimony of his saints. But what is still better, we know nim by the teaching of the Holy Spirit. But we only know in part. We know his person, so as to love him. His character, so as to trust in him. His perfect work, so as to rely upon it alone for our acceptance with God. His infinite fulness, so as to repair to it for all we need. His tender compassion, so as to go to him for sympathy in suffering and sorrow. His willingness to receive sinners, so as to recommend poor sinners to go to him for life and peace. We know he is able to save. We know he is trustworthy. We know he will never leave or forsake one poor soul who trusts in him. We know him, and therefore trust our all in his hands. We know him, and therefore are not ashamed to avow that he is our Lord and our God. We know who he is, the Son of God. What he is, the Saviour. Where he is, at the right hand of God. What he has done, he died for our sins, and rose again for our justification. What he will do, come again and receive us unto himself.

I know in whom I have believ'd,
His Spirit doth my heart assure,
That what he hath from me receiv'd,
His constant love will keep secure.

Peace, peace.—Isaiah lvii. 19.

Such are the soft, soothing sounds, which the gospel whispers in the believer's ear. In all times of his tribulation, in all times of temptation, in all times of bodily disease and suffering, it softly cries "*Peace,* PEACE." Peace, for Jesus died to put away your sins. Peace, for Jesus lives to intercede for you in heaven. Peace, for Jesus reigns and your concerns are in his hands. Peace, for Jesus loves, and his love is immutably fixed on you. Peace, for God is love. Peace, for you are reconciled to him by the death of his Son. Let not your heart be troubled. Every thought of God respecting you, is peaceful. Every purpose of God toward you, which providence has to work out, is peaceful. Heaven is at peace with you. You also are at peace with heaven. Your peace was made, when Jesus died in your stead; when he put away your sin by the sacrifice of himself. Look to him as your PEACEMAKER. Live in the atmosphere of Gethsemane and Golgotha. View God as your peaceful Father, and heaven as your peaceful home. Often meditate upon that precious verse, "Thou wilt keep him in *perfect peace,* whose mind is stayed on thee; because he trusteth in thee." Let your mind *rest* in the Lord.

Jesus, my feeble faith increase,
And sweetly multiply my peace,
And when I always trust thy power,
My sin shall trouble me no more.

The resurrection of the just.—Luke xiv. 14.

The dead in Christ shall rise first. They shall rise incorruptible, powerful, spiritual, and glorious. In exact conformity to the glorious body of Christ. His voice will rouse them, his power will raise them, and his glory will surround and adorn them. They shall be like him, for they shall see him as he is. What a glorious morning will the resurrection morning be! How deeply we are interested in it, and yet, how little it exercises our thoughts, or draws out our anticipations. It may be the very next morning we shall see, for we may die in our sleep; or for aught we can tell, Jesus may come to-morrow. Are we ready? Are we justified before God through faith in Jesus? Are we just with men, rendering to all their dues? The resurrection of the just will be most glorious, they will come forth perfect in holiness and beauty; they will rise to be openly united to Jesus, to share his glory, and be with him where he is. We ought often to think of that day. To prepare for it daily. To live and act as if it was just at hand. To do as Paul did, who laboured, suffered, and prayed, "if by any means he might attain unto the resurrection of the dead." "Blessed and holy is he that hath part in the first resurrection."

Sing with glad anticipation,
Mortals and immortals sing,
Jesus comes with full salvation,
Jesus doth his glory bring

One thing I do.—Phil. iii. 13.

The concentration and fixation of the thoughts, desires, and aims upon the great object and end of life, is an invaluable blessing. David desired "one thing," even to dwell in the house of the Lord. Mary, chose the good part. Paul, kept his eye and his heart upon "one thing," even the prize of his high calling. He forgot the past, and was constantly pressing on after higher attainments, sweeter enjoyments, and more extensive usefulness. Nothing past or present could satisfy his soul. His desires were large. His hopes were exalted. His heart was set upon doing all he could for God, obtaining all he could from God, and becoming as much as possible like God. Beloved, how does this reprove us! Are not our minds often distracted, our hearts divided, and our attention diverted from the object, which we should keep in view? Jesus kept his eye upon the joy that was set before him. Moses had respect unto the recompence of the reward. Paul did not aim at any of the things which are seen and temporal, but at the things which are not seen which are eternal. O to have the heart set, and the eye fixed, upon "one thing;" and that one thing, the prize which Jesus holds out to stimulate his people, and which he will give them at that day!

Lord, help me this one thing to do;
To keep the glorious prize in view;
Fain would I leave the things behind,
And heaven on earth in Jesus find.

Who hath saved us.—2. Tim. i. 9.

Salvation is a present blessing. If we are in Christ we are saved. Our God hath pardoned our sins, he hath justified our persons, he hath changed our natures, and he hath given to us eternal life. We now receive the end of our faith, even the salvation of our souls. We are not perfectly delivered from all evils, foes, and and fears yet; but then deliverance is certain. We are not in the exact likeness of our Lord now, but we shall be, for we shall see him as he is. Every believer is in a justified state, and as such he should *walk* with God, *work* for God, and *suffer* all the will of God. Christ is ours, and all he has is ours. The promises are ours, and all they contain is ours. God is ours, and all he can do for us consistently with his perfections and government, he will do. In the assurance of this we should live; the Apostle did so. It is this that will strengthen us to labour, give us courage in the conflict, cast out all slavish fear, and consecrate us entirely to the Lord. Let this then be the subject of meditation to-night, until we fall into the arms of sleep. God hath saved me. He may not have given me health, or wealth, or kind relatives, or a happy home; but he hath saved me, and saved me with an everlasting salvation.

Sav'd in Christ from hell and death,
O may I seek the things above;
And evermore the spirit breathe
Of praise, sobriety, and love.

Your faith groweth exceedingly.—2 Thess. i. 3.

Such was the happiness of the believing Thessalonians. Their faith grew. It grew exceedingly. The seed became the plant; the plant soon became the tree. The blade grew into ear; the ear ripened into the full corn. The babe became a young man; the young man became a father in Christ. Faith roots itself in the truth. It firmly grasps the rock. It stands against, and defies the storm. It reposes on the covenant, and immutable faithfulness of God. It grows by exercise. It grows in the way of upright walking. It grows by the proper use of gospel ordinances. If our faith grows, Christ will become more precious. We shall earnestly long for more conformity to him. We shall learn better to distinguish between faith and feeling. We shall be able to trust a naked promise. Our love to the saints will strengthen, and become strong. Our zeal for God and his glory will increase. Our attention to the precepts will become close and influential. Our confidence in God's word will be steady and vigorous. Our liberality and benevolence will grow in proportion to our faith. See then how important it is that our faith should grow. Look to it, that your faith be a growing faith.

How blest it is to live by faith,
And cast our burden on the Lord;
To credit what the Saviour saith,
And rest, confiding in his word!

Thou shalt glorify me.—Ps. l. 15.

Vhen trouble drives us to the Lord in prayer, tindly listens to us, and graciously answers But when prayer is answered and deliver- e is enjoyed, then he expects to be acknow- ged and adored. We glorify God, when hearts are grateful for his mercies; when praise him for his undeserved favours; and en we commend him to others, as faithful to word, merciful to his enemies, and gracious ll who apply at his throne. But we glorify also, when we exercise filial confidence in promises; when we expect all he has pro- ed, because he is true; when we call upon first, in every trial and trouble; and when carry all our cares to his feet, and leave m at his throne. By silent submission ler bereavements, by calm resignation in ls, by the daily offering up of the heart as a rifice, by tender concern for his honor, by ly attachment to his cause, by fraternal ction to his people, by preferring his will to own, we glorify him. Let us make *this* one business of our lives. Let us charge selves every morning, saying, "My soul, see t that thou glorify God to-day." And let us ex- ne ourselves every evening, whether the Lord's y has been kept in view through the day.

He, who offers grateful praises,
Best exalts Jehovah's name:
He, whose mind his law embraces,
Will aright his conduct frame.

I will not be enquired of by you.—Ezek. xx

These persons were living in sin under a fession of religion. Such characters are culiarly loathsome in the sight of God. will not allow them to have any fellowship himself. "If I regard iniquity in my h the Lord will not hear my prayer." "He turneth away his ear from hearing the law, his prayer shall be abomination." Are hearts sincere? Are our lives consistent? we love sin, if we live in sin, if we can n excuses for sin, God will hold no commu with us. He says, "Wash you, make you cle Sin is the pollution of the soul. Holine cleanliness of soul. Sinners are filthy. T are offensive to God. But none are so o ive, as they, who while professing to be l live in sin. Sin spoils our services. One fostered and encouraged, will cause our ser to be rejected, our prayers to be refused, our persons to be loathed by a holy and a ri eous God. Christ will not be the ministe sin, or allow his work to be used as an excu cloak for transgression. If we are justifie grace, we are sanctified by the truth. If accepts our prayers, our hearts are set ag sin. Beloved, if tempted to indulge in sin member God says, "*I will not be enquired of by*

Lord, wash my soul from sin,
Cleanse every secret part;
And put thy Spirit's grace within,
To purify my heart.

e will of the Lord be done.—Acts xxi. 14.

f God is love. If his promises are true. If he
aithful to his word. If his will is influenced
justice and mercy, holiness and love. If he
/ wills what is for our good and for his own
y, ought we not daily to use this language?
uld not wishing give way to acquiescence?
wisdom is infinite, and he wills wisely. His
rt is set upon our welfare, and he works with
object in view. Still we want our own way.
fancy that something else would be better
1 that which is. We cast dishonour upon
skill, the kindness, and the truth of our
l. What folly is this! But it arises in part
a want of reflection; more from want of
1; and most of all from the sinful selfish-
: of our natures. Most of our anguish
ngs from our wilfulness. Our distresses are
erated by our opposition to God. We daily
', "Thy will be done." We often talk of
excellency and perfection of the will of God,
yet if our wills are crossed, if our fortitude
ied, if our professions are put to the test,
either fret and complain, or sink in fears and
m. Believer, God wills thy holiness—thy
happiness—thy everlasting welfare. Give
hen at once, and strive to say at all seasons,
e will of the Lord be done."

Thy favour all my journey through,
Thou art engaged to grant;
What else I want, or think I do,
'Tis better still to want.

Your names are written in heaven.—Lu. :

What an unspeakable blessing is this. registered among the family of God. To a name in the Lamb's book of life. To be ten among the living in Jerusalem. Elect the earliest effect of grace. We were c in Christ. Chosen to holiness. Chos eternal life. Our persons were given to Our salvation was entrusted to his hands. interests were made his care. Our names recorded in the register of his members, a are called upon by him to rejoice in the God has thought of us. He has thought in love. He has ordained us to eterna He has made a full provision for all our in the covenant. He has given us exce great and precious promises. He has p his exceeding kindness toward us in a tho ways. Let us daily write his name upo memories. Let us so record his mercies as shall never be forgotten. Let us make ho the business of our life. For no one can his election but by its results, of which ho is the principal. If we are not holy, we no proof whatever that our names are i book of life. If our hearts, our hopes, an desires are not in heaven, it is a great qu if our names are written there.

Thus did eternal love begin
To raise us up from death and sin;
Our characters were then decreed,
Blameless in love, a holy seed.

That ye be not slothful.—Heb. vi. 12.

That were to pervert truth, abuse mercy, dis-
onour God, and gratify the prince of darkness.
lothfulness is a disgrace, both in reference to
emporals and spirituals. Not slothful in bus-
iess; but active, diligent, industrious. Carry-
ig on business from a pure motive, in a proper
pirit, with becoming zeal. So should every
hristian do. But in reference to spiritual things
he Apostle speaks. That ye be not slothful in
eeking blessings, in employing your talents, in
xercising your graces, in copying your exam-
les; even them who through faith and patience
ow inherit the promises. Let hope inspire you.
et the conduct of the ancient saints stimulate
ou. Let the love of Christ constrain you.
et the holy precepts of the gospel direct you.
et the glorious promises of grace animate and
trengthen you. Be not slothful, for all around
ou are active. The world is active to ensnare
ou. Satan is active to deceive you. Angels
re active in administering to you. Jesus is
ctive in carrying on your cause before the throne.
ime swiftly flies. Eternity is fast approaching.
he day of account is at hand. The last oppor-
inity will soon present itself.

Happy we live, when God doth fill
Our hands with work, our hearts with zeal,
For every toil, if he enjoin,
Becomes a sacrifice divine,
And like the holy ones above,
The *more we serve*, the more we love.

He humbled himself.—Phil. ii. 8.

WHO did? He who was the brightness of glory, the express image of the Father's person. He who was with God, and was God. He who was the mighty God, the everlasting Father, and the Prince of peace. How did he humble himself? By taking our nature. By becoming a servant. By stooping to obey, even unto death. Look at the manger. Look at the carpenter's shop. Look at the cottage of Nazareth. Look at the Jordan. Look at the homeless wanderer. Look at Gethsemane. Look at Golgotha. Look at Joseph's tomb. Now you need not ask, "How did he humble himself." The scene is before you. But WHY did he humble himself? Because he *loved us*. It was the stoop of majesty under the influence of infinite love. He humbled himself that he might mingle with mankind—enter experimentally into our infirmities and wants—know our feelings—die in our stead—and having suffered being tempted, know how to succour those that are tempted. He humbled himself to exalt us. He stooped low, to raise us high. He sighed, that we may sing. Suffered, that we may rejoice. Died, that we may live. Was set at nought, that we might be raised to the throne of glory. Amazing humiliation! Wondrous love!!

Did pity ever stoop so low,
Dress'd in divinity and blood?
Was ever rebel courted so,
In groans of an expiring God?

I know that my Redeemer liveth.—Job xix. 25.

We live in a dying world. Friends and relatives are constantly being removed by death. But one relative ever lives. Jesus is our Kinsman. To him the right of redemption belongs. He has paid the ransom demanded, and he lives to effect our complete deliverance. He lives in our nature at the right hand of God. He lives for us in the holiest of all. His existence is eternal. His office is untransferrable. He will plead our cause. He will conquer our foes. He will perfect our graces. He will redeem us from death. He will be glorified in us, when he comes again the second time without sin unto salvation. I *know him* from the revelation of his word, and by the teaching of his Holy Spirit. I know him as the object of my trust, confidence, and desire. I know him as my Redeemer. He has already rescued me from satan, old habits, and this present evil world. Into his hands I have committed my spirit, and I know that as he liveth in the character of my Kinsman Redeemer, I shall live also. Dear friends, it is sweet, peculiarly sweet, to have one ever-living, ever-loving friend. One to whom our interests are dear, and in whose hands our interests are safe. O Jesus, may I know and love thee more!

I know that my Redeemer lives,
And ever pleads for me;
Salvation to my soul he gives,
And *life and liberty.*

The love of Christ constraineth us.—2 Cor. v.

Love is according to the nature and chara of the lover. Jesus possesses a perfect ch acter, and unites in himself the most excell natures. His love therefore is peculiar, pe liarly glorious. It includes pity for sinn sympathy for, and delight in, his saints. loves us AS the Father loves him: except the fore we could tell the strength of his Fath love to him, we cannot tell the strength of love us, John xv. 9. Love dwells in his he looks through his eye, works with his ha speaks with his tongue, and procures for us his influence. He considered no condition low to stoop to, no action too mean to perfo no failing too foul to pass by, no gift too g to bestow, no sufferings too painful to end nothing too mean in his people to prize, no tance too far to travel to do them good. T love of Christ is above expression, or conc tion. It was this which influenced the Apos to labour, to suffer, and to die. And if we lieve the love of Christ to us, it will const us to surrender ourselves to him; to part w all for him; to *do* to *suffer*, or to *give* any th in his cause, to proclaim his excellencies, publish his fame. Does the love of Christ c strain you to be active? zealous? libe

The love of Christ constrain, to what?
With all our sins to part,
To yield him that his blood hath bough
Our dearly-purchased heart.

Where is mine honour?—Mal. i. 6.

The Lord expects to be honoured by his people; but how often do we lose sight of this important duty. We should honour him by prompt obedience, as Matthew did—by active faith, as Abraham did—by patient suffering, as Job did—by an honest testimony, as Peter did—by glowing love, as John did—by fervent zeal, as Paul and the holy Martyrs did. Beloved, would you honour God? Then trust his providence. Always act as under his eye. Prefer his children to all others. Assist to promote the extension of his cause. Diligently attend to his ordinances. Seek above all things to advance his declarative glory. If you do not, he may well ask, "*where is mine honour?*" But if you would honour God as he requires, you must know his character. You must be reconciled to him through Jesus. You must daily realize his presence. You must acknowledge his authority. You must believe his love to you. You must consult his revealed will. You must make it your aim and study to please him. If you honour him, he will honour you by giving you solid peace—suitable and certain supplies—good success in his cause—help in every time of trouble—the frequent visits of his love—and final victory over every foe.

Is God my Father? will he claim
So mean a sinner for his Son?
Then let his honour be my aim,
In me, by me, his will be done.

Lord help me.—Matt. xv. 25.

This prayer came from the heart of a poor woman and it went to the heart of Jesus. It is brief, but comprehensive. It is always suitable, but at times especially so. It is a mercy to know and feel our weakness, for it is only then that we heartily cry to the Lord for strength. In every duty we have to perform, in every trial we have to meet, in every trouble through which we pass, under all the pains and sorrows we have to endure, we may consistently cry, "Lord, help me." We need the help of God, he has freely promised it, let us therefore seek and receive it. Let this be our daily prayer, help me to cleave to Jesus with full purpose of heart; help me to do thy will, cheerfully and constantly; help me to persevere through all difficulties, and press to ward the mark for the prize of my high calling help me gratefully to acknowledge thy han in prosperity, and meekly to submit to thy wi in adversity; help me to conquer my foe master the corruptions of my own heart, a resist all the temptations presented to me; h me quietly to wait all the days of my appoin time until my change come. If such petiti are presented in faith, if they are the langu of the soul, we may daily say, "The Lord is helper, I will not fear what man can do unto r

Lord, assist me with thy grace,
Helpless at thy feet to lie,
Well to close my various race,
Well to suffer, and to die.

The Lord searcheth all hearts.--1 Chron. xxviii. 9.

Solemn thought! Does he search my heart? What does he find there? Evil thoughts, foul corruptions, fearful depravity. But is this all? I trust not. There is some good thing towards the Lord God of Israel. All my thoughts are not evil, and those which are I hate. It is not all corruption, there is a little correcting truth. It is not all depravity, for there are good desires, hopes, fears, and a little faith. But if God search my heart, how necessary it is that I do so myself. Especially when the Lord says, "Take heed to yourselves, that your heart be not deceived." Satan will deceive us if he can. He will try to conceal our defects, that he may lead us to presumption; and he will obscure our evidences, that he may drive us to despair. If the Lord searches all hearts, hypocrisy must be the height of folly. It is impossible to deceive him. We may provoke his wrath, but we cannot impose upon his mercy. Let us then lay open our hearts before God. Let us daily seek the renewings of the Holy Spirit. Let us fly to the open fountain of a Saviour's blood, and daily wash in the laver of God's holy word. Often let us cry with the Psalmist, "Examine me, O Lord." And let us be sincere in all we profess, in all we say, and in all we do.

In all my vast concerns with thee,
  In vain my soul would try
To shun thy presence, Lord, or flee
  The notice of thine eye.

That he might bring us to God.—1 Pet. iii. 18.

Such was the design of Jesus in all his engagements, labours, and sufferings for our sakes. By nature we are afar from God, opposed to God, afraid of God; consequently far from happiness and peace. Jesus knew the blessedness of being with God, and being like God. His love to his people led him to desire for them the same blessedness. His desire was so strong, that he was willing to do or to suffer anything, in order to put them in possession of it. He therefore voluntarily suffered for our sins, and put them away by the sacrifice of himself. His aim was to bring us to God honourably, and to keep us with God eternally. He brings us to God on *the throne of grace*. Here we receive pardon, obtain peace, and enjoy paternal love. At this throne we obtain a supply of all our wants, the fulfilment of great and precious promise, and sweet manifestations of acceptance and favour. He will bring us to God on *the throne of glory*. Then we shall be perfectly holy, and eternally happy. Then *he* will be satisfied, and *we* shall be satisfied too. What satisfies him, will satisfy us; and in our satisfaction and happiness, he will rejoice. Our coming to God *now*, is the effect of his death; our being with God *for ever*, will be the reward of his pains.

Yes, Jesus left the realms of day,
Suffered and shed his blood;
The awful ransom price to pay,
And bring our souls to God!

What shall I render unto the Lord?--Ps. cxvi. 12.

A very suitable enquiry after a day's mercies. But though we attempt to render praise to-night, we ought not to confine our views to the day. Rather let us ask, What has the Lord conferred upon us? BENEFITS. Blessings without which we could neither be happy, useful, or holy. He has given grace, scattered fears, wrought deliverances, sent supplies, confirmed our faith, and promised glory. Everything we receive is a benefit. It springs from free grace, flows to the undeserving, suits our case, and lays us under deep obligations. The Father has given us his Son. The Son has given us his perfect work. The Holy Spirit has given us life and taken up his residence in our hearts. Then what shall we render? What *can* we? What are we *willing* to render? Have we gifts? Let us devote them to his service. Have we time? Let us employ it to his praise. Let us work in his vineyard, war against his foes, suffer in his cause, and give of our substance to his poor. What will be acceptable to God? That you walk closely with him. Spread his gospel. Visit his sick ones. Relieve his poor people. Shew your gratitude to him as opportunity offers. In a word, live the life of a consecrated disciple.

What shall I render? Render praise,
Walk close with God in love;
Observe his precepts, keep his ways,
And all his will approve.

Let us draw near with a true heart.—Heb. x. 22.

Distance from God is the effect of unbelief. It is the cause of coldness, and discomfort. God is in the holiest. He is enthroned on the mercy-seat. He has accepted the atoning sacrifice. Sin is for ever put away. Jesus has rent the veil. The way is open and free. Our high priest is there with the blood, and the incense is burning in the golden censer. The heart of God towards us is true, it was no make-believe love that gave his beloved Son. Jesus also is true hearted towards us, or he had never died for our sins, or entered heaven to plead on our behalf. Let us therefore be true hearted toward God, and with deep sincerity and childlike simplicity draw near to God. We have liberty to tell out all our minds. We should not stand silent in the distance as awe-stricken servants, but we should draw near as the child which runs into its Father's arms, and lays its head on its Father's bosom. Let us not then, stand at a distance, trembling as before an angry God; but let us draw near, exercising unhesitating, unwavering trust in God. He is not glorified by the fear of slaves, but by the peaceful confidence of children.

Trusting in our Redeemer's blood,
Now let our souls draw near to God,
  Upon the mercy seat;
Boldly into the holiest come,
And feel ourselves with God at home,
  Where truth and mercy meet.

A God at hand.—Jer. xxiii. 23.

The christian has never far to run for a friend. The Lord is always near unto him. He is a God at hand. Present to observe. Ready to help. This fact we should endeavour to realize. It would cheer us in gloom. Preserve us in temptation. Support us in trouble. Raise us above our fears. Keep us back from sin. Encourage us in duty. Prove a stimulus to exertion when ready to decline. Friends may be removed to a distance, so may my nearest relatives, but my God is at hand. He is present with heaven and earth at command. He is present to pity, to reprove, to counsel, and to sustain, But while he is near us, he is equally in every place; he is with our friends in distant places, and he is with our enemies in their most secret hiding places, therefore he will frustrate their designs and overrule their opposition for our good. Let us retire to-night impressed with the thought, "*God is at hand;*" he will watch over me while I sleep; he will guard me; nothing can happen but what he permits; he is never taken by surprise, he sees everything at the greatest distance; and he stands pledged to make all things work together for my good. My soul, I charge thee never to forget that thy God is nigh at hand!

Lord, to my spirit's gaze reveal
  Thy perfect majesty and grace,
And let my heart thine influence feel,
  Unworthy to behold thy face.

Looking for that blessed hope.—Titus ii. 13.

The posture of the christian should be that of expection. His best things are before him. The promises refer to the glory which is to be revealed. The old testament saints lived expecting Jesus to come, he came—he wrought—he suffered—he made the atonement—he prepared to depart—he promised to come again in glory—he went into the holiest—he is now making intercession—he will soon come out to impart the blessing. Then, the dead in Christ will rise, the living saints will be changed, the adoption will be obtained, we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord. This is the object of our hope. In expectation of this glory we should live. Looking for this blessed hope we should labour. Death is nowhere represented as the object of our hope. we are not to live looking for death, but for the coming of Jesus. Thus Enoch lived, walked with God, and so pleased him that he was translated. Thus the Apostles and primitive christians lived, and therefore they were not so much affected as we are with *present things.*

Fill'd with the blessedness of hope,
  And love which casts out fear,
Divinely taught my soul look up,
  To see my Lord appear:
Jesus, the one great God supreme,
  My Saviour shall come down,
And find me gazing after him,
  And with his glory crown.

His heart was lifted up.—2 Chron. xxxii. 25.

It swelled with pride, and was lifted up with vanity. Yet he was a good man, and had just received a remarkable proof of God's distinguishing love. We are by nature *so proud*, that we are always in danger of being unduly elevated if God favours us; or, of taking offence at God's dealings if he please to try us. The strongest temptations, often succeed the sweetest manifestations: therefore we ought to be on our guard. There is nothing that God hates more than pride, he cannot tolerate it; and yet it is the very thing to which we are most prone. A proud heart is sure to be unfruitful, only the humble bring forth the fruits of righteousness. Pride generates fretfulness, discontent, envy, illwill, hardness of heart, and a thousand other evils; let us therefore beware lest our hearts be lifted up, for if they are, God will be sure to pull them down, and the means, as in Hezekiah's instance may be very severe. If satan can make us proud, he will soon make us prayerless; if we become prayerless, we shall soon be careless; and if careless, we put ourselves into satan's power. Let us therefore consider what we were before we received grace, what we might have been but for grace, and what we certainly should be for ever, if God did not save us by grace, and so be humble.

Jesus, to us the grace impart,
  Which shone so bright in thee;
The humble, meek, and lowly heart,
  From *pride* and envy free.

Accepted in the Beloved.—Ephes. i. 6.

Jesus is the BELOVED ONE. His Fath loves him infinitely and eternally. All h people who know him, love him. All that loveable is found in him, and "he is altogeth lovely." His person, his character, and h conduct, are most lovely. All his people ap proach God through him, placing their enti dependence upon him. They are united to h person, and are viewed as one with him.- Viewed in him they are pleasant, acceptabl and lovely in the sight of God. He calls the "all fair," and pronounces them to be withou "spot." My dear friends, in ourselves we ar deformed, loathsome, and most offensive to in finite purity; but in Jesus we are clean, righte ous, and comely. As clothed with his righte ousness, God pronounces us just; as filled wit his Spirit, God calls us lovely. Never let u expect acceptance with God, but through Jesus nor let us doubt our acceptance if we come un to God by him; for Jehovah glorifies and com mends his grace to universal admiration, b accepting us in "THE BELOVED." As Believer we are *now* accepted, nor shall we ever be mor accepted; we may perceive our acceptanc more clearly, and enjoy it more sweetly, bu we shall never be more accepted than we are

Accepted in Jesus, and perfectly to,
I fain would in all things my gratitude show;
I'd live to his honor, and walk in his light,
Till perfectly holy I stand in his sight.

Kept by the power of God.—1 Peter, i. 5.

All the Lord's people *feel* that they need keeping, and therefore they pray to be kept.—But it is not enough that we pray for keeping, we must believe the promises, expect their fulfilment, and seek for divine keeping in faith. The power of God is exerted on our behalf through faith. Believing we grasp the promise, keep near the throne, walk with God, and are kept in dangers and death. Unbelief departs from God, questions the promise, wanders from the throne, and we fall into folly and sin.—"Take heed, therefore, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-DAY; lest any of you be hardened through the deceitfulness of sin." God will not keep you as brutes, but as rational beings; he will not hold you in with bit and bridle, as the driver does the horse or mule, but he will lead you as beloved children, and keep you as intelligent disciples. His power is necessary. His power is pledged to you. But it is only pledged to believers. It is only pledged to believers as exercising faith, hope, and prayer.

See the power of God to save!
  Jesu's grace in me admire,
Kept, like Peter, on the wave,
  Kept like Shadrach, in the fire:
Rescued from the Lion's teeth,
Safe within the jaws of death!

Thou sayest, I am rich.—Rev. iii. 17.

It is one thing, for the Lord to assure his p:ople that they are rich, on account of provision he has made for them; and ano for the conceited lukewarm professor to "*I am rich.*" Spiritual persons are al sensible of their poverty, and they are ta to live out of self upon the fulness of C for all they need. It is always a bad sign ı we begin to admire our gifts, graces, action usefulness; for it is evident that we have t our eye off the Lord Jesus Christ, and ı will soon gain advantage over us. We never so safe, or so happy, as when we lie a Saviour's feet sensible of our poverty; and from his fulness grace to perform every ac and to enjoy every privilege. Those who ſ that they are rich, are declared by the Sav to be poor, wretched, miserable, blind, naked: but he counsels them to buy of gold tried in the fire, white raiment, and eye that they may see. Let *us* then bewa boasting of any attainments we fancy we made. "Blessed are ye poor, for your's is kingdom of heaven. Woe unto you tha rich, for ye have received your consolation.

Saviour! my misery I confess,
I deeply feel my want of grace,
A needy sinner I!
Wretched, and blind, and stript of all,
O save me, at thy feet I call,
Or else I pine and die.

Blessed are the meek.—Matt. v. 5.

Meekness is very different to weakness, and yet the one is sometimes mistaken for the other. The strongest minds are sometimes adorned with the grace of meekness. The meek quietly submit to the will of God, they reverence his word, and tremble at his rod. Instead of the spirit rising against God, and murmuring at his dispensations, it bows like the yielding plant to the breeze, and says, "The will of the Lord be done." The meek silently receive God's commands, patiently copy the Saviour's example, and wisely cherish the influences of the Holy Spirit. They walk softly with God, and prudently with men; not seeking their own glory, but the honour of their God and Saviour. They are quiet lambs, not roaring lions; gentle doves, not destroying vultures. They benefit all around them as the sheep, not bite and devour as the wolf. Such are *like* Christ, and they are blessed *with* Christ. They can claim but little now, but they shall inherit the earth by and by. Their very state of mind is a blessing; they live above the storms that agitate others, or bow while others break. They are cool, while others are hot; resigned, while others resist; at rest, while others are anxious; and are a blessing, where others are a curse.

Jesus, to my poor sinful heart
This grace of meekness now impart!
Fain would I, Lord, though poor and weak,
Be like thyself, in all things meek.

Ye ought to please God.—1 Thess. iv. 1.

Nothing can be more reasonable. Nothing can be more profitable. He is our Father. He continually consults our welfare. He has made provision for all our wants. He seeks to profit us, and we ought to seek to please him. My friend, do you realize the importance of pleasing God? Do you desire to please him, to please him well in all things. Then rest alone for acceptance on the finished work of Christ.—Believe the love that he hath to you. Receive his promises as worthy of your strongest confidence. Approach his throne often, but always expecting to be heard and answered for the sake of Jesus. Consult his word to ascertain his will, and whenever you discover any thing to be the will of God, *do it;* do it promptly; do it cheerfully; do it just because he requires it; do it without asking why it is required; do it with a view to please him. Bow with submission to all the dispensations of his providence, and endeavour to centre all your desires, plans, and aims in this one object, *to glorify him.* This *will* please him. This *must* please him. This always *has* pleased him. You *ought* to please him, you *owe* him so much, you *expect* so much from him, and you have *professed* so much.

My soul, THIS point pursue,
Make THIS thy business here,
Thy God to please, his will to do,
In faith, with love and fear.

Ye are no more strangers.—Ephes. ii. 19.

Grace has wrought a wonderful change in us, as well as wrought a wonderful work for us. We were once strangers to God, far off from peace, and unacquainted with the privileges of true religion. We were made nigh by the blood of Christ. Reconciled to God by the death of his Son. Led unto the knowledge of his will by the Holy Spirit. Created anew in Christ Jesus unto good works. Once everything in real religion was strange to us, and we were strangers to it. We did not understand its doctrines, we knew nothing of its experience, and we thoroughly disliked its practices. But now we *know* God. We are *one* with Jesus. We enjoy the *communion* of the Holy Spirit. We are *united* to the saints. We are become *citizens* of Zion. We feel *at-home* in its ordinances. We *enjoy* its privileges. We are become *familiar* with the word of God, the throne of grace, the open fountain, the way of peace, the wedding garment, and the peculiar conflict of the sons of God. We are a part of God's sanctified family. Of the Saviour's folded flock. Divine things are become natural to us, and we love them, live upon them, and enjoy them. Brethren, ye were once darkness, but are now light in the Lord; walk as children of the light.

No more a stranger to the Lord,
His family or throne;
I trust his grace, believe his word,
And live to him alone.

The sin which doth so easily beset us.
Heb. xii. 1.

Every christian hath his easily besetting si
Often do those prove so, to which he has b
the slave in his unconverted state. But th
is one sin to which we are all peculiarly lia
it is called, "*The* sin which doth so easily be
us." This is *distrust of God*. The great h
drance in our heavenly race. The weight t
obstructs our progress. The disease wh
weakens our powers. The cloud which fills
with gloom. God has revealed his character,
has pledged that character; he has raised u
great cloud of witnesses, all of whom attest
faithfulness; he has made promise upon promi
and all to encourage our confidence. Still
doubt him. Continually do we distrust hi
Yet nothing injures us more, nothing dishono
him more; therefore the Apostles exhorts
"to lay aside the sin which doth so easily be
us." Leave off distrusting God. Exercise
hesitating confidence in God's word and faithf
ness. In this imitate Abraham among
patriarchs; Moses under the law; and Jesus
great example of faith under the gospel. Y
never will be strong, or patient, or vigorous
the Lord's ways, except you leave off distrust
God.

O Lord, with sorrow I confess,
I have distrusted thee;
Yet, now bestow the needful grace.
That I may faithful be.

A very present help in trouble.—Ps. xlvi. 1.

Religion is never so valuable as in seasons of trouble, sickness, or death. Then we want something which nature cannot supply; and this something true religion presents. Our God is our help in trouble. He helps us to bear it. He helps us to improve it. He helps us through it. His choicest communications and sweetest manifestations, are afforded in times of trial and distress. Believer, thy God is thy refuge and strength, a very present help in trouble. He is never nearer, than when you fancy that he stands afar off; he is never kinder, than when you think he hath shut up his loving-kindness in displeasure. Do not doubt his love. Do not mistake his dealings. Do not listen to his foe. Do not forget his word. But remember, if trouble comes, grace comes with it; and your God *is present* to help you to rise above it, and to derive solid advantage from it. Believe, when you cannot see. Trust, when you do not feel. Wait, when you do not receive a message from God. Your good is consulted in every trouble, and your God will be glorified by every trial. The Lord of hosts is with you, the God of Jacob is your refuge:—therefore fear not, neither be dismayed.

Jehovah, thy refuge and rock,
In trouble, his help shall supply;
Though earth be remov'd with a shock,
Still God, thy Redeemer, is nigh.

Reconciled to God by the death of his Son.
Rom. v. 10.

By nature our hearts were enmity against God, and in our lives we were enemies to him by wicked works. Whatever he required, we avoided doing; and whatever he prohibited, we practised. Nothing could be more opposite to God, then we were before called by his grace. And yet, while we were altogether sinners, Christ died for us. In dying for us, or in our stead, he did all that was requisite to reconcile us to God; so that when we see our state, feel our condition, and desire to be at peace with God, we have only to believe in him, plead his death with the Father, and we are honourably reconciled. All our sins are forgiven us for his sake. We are accepted of God, solely on the ground of what he did and suffered. We are treated as if we had done what he did, because he did it for us, and it is imputed to us as soon as ever we build upon it, place confidence in it, and plead it before God for our acceptance. We *are* reconciled to God. We *are* his friends. He *is* our loving Father. He *has* accepted what Jesus did for us. He delights in us. He rejoices over us. He is preparing us to dwell with him.

The glorious work is done,
  The firm foundation laid;
Our God hath sent his Son,
  The Son his life hath paid;
Justice and mercy fram'd the plan
That reconcileth sinful man.

The God of all comfort.—2. Cor. i. 3.

We are poor comfortless creatures in ourselves. We often seek comfort in the things of time, and meet with painful disappointment. Sin has banished all true comfort and solid happiness from our world. While God is excluded, comfort is excluded. Distance from God, is distance from comfort. Our God is the Happy One. He is also the happy-making One. His comforts are pure, spiritual and lasting. His comforts delight the soul. One ray of light from his countenance, one word of peace from his lips, will give more solid comfort than all earthly things. We must learn to live out of self upon our God for comfort, or we shall never know permanent happiness. He is willing to comfort us. He says of his Zion, "I will comfort all her *waste places*." He promises his disconsolate people, "as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." He commands his servants, "Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem." He sent his beloved Son into our world, "to comfort all that mourn;" and it is of his favour that we enjoy "the comforts of the Holy Ghost." Let us ever bear in mind, that it is our God "who comforteth those that are cast down," and that he will comfort us.

My God to me the grace impart,
  Which all that mourn receive:
The only Comforter thou art,
  Who only can'st forgive.

Beware lest thou forget the Lord.—Deut. vi. 12

We are prone to commit this sin, especially in temporal prosperity. We forget our infinite obligation to him. Our absolute dependance upon him. Our accountableness to him. To make use of the knowledge we possess. We should daily remember to acknowledge him in all things. To apply to him for all we need, under all we suffer. To commit ourselves and our cause unto him. To endeavour in all things and by all means to please him. To expect his promised interference in trials, and supplies in need. Let us henceforth beware lest we forget the Lord, for it dishonours him. It deeply grieves him. It is injurious to us, for it generates timidity or hardness; insincerity or worldliness; foreboding and prayerlessness; ingratitude and self-righteousness. To prevent this crying sin, let us open each day with solemn prayer, and devout meditation on some portion of God's word; let us cultivate the habit of ejaculatory prayer; let us always endeavour to have some suited subject ready at hand for meditation, some portion of scripture, or some attribute of God, or some office of Christ, or some merciful providence, or some merciless foe, or some possible danger. "*Beware lest thou forget the Lord.*"

Forget the Lord! and can it be
That I should so ungrateful prove!
Alas! I have forgotten thee
Too long, too oft, thou God of love.

Having food and raiment let us therewith be content.—1. Tim. vi. 8.

We cannot really *want* more, and if God see fit to withhold, we ought not even to *wish* for more. But our food may be coarse, and our raiment very common. What then! If we have God's blessing, if we enjoy his presence, we are better off than if we possessed a kingdom without them. If God give us no more, we ought to believe that more would be injurious to us. God either loves us, or he does not. He cares for us. He provides for us, or he leaves things to chance. If we are believers in Jesus, God certainly does love us, he does care for us, he does provide for us: if he has numbered the very hairs of our head, fixed the bounds of our habitation, promised to supply all our needs, he cannot have left any thing to chance. But such is the case. Let us then be content with such things as we have. Let us learn *in every state* therewith to be content. Let us bear in mind that godliness with contentment is great gain, or a good fortune. Remember that it is written, that "*all things* that pertain to life and godliness," are given to us through the knowledge of our Lord Jesus Christ. So that knowing Jesus we may expect all that is necessary to "a godly life," and ought therewith to be content.

Great things are not what I desire,
Nor rich repast, nor gay attire;
Content with little would I be;
That little, Lord, must come from thee.

God deals with you as with sons.—Heb. xii. 7.

In what he bestows, and in what he withholds. In what you suffer, and in what you enjoy. Your God has made you his children by adopting you into his family, and new-creating you by his Holy Spirit. He ever looks upon you as children. Loves you as children. Treats you as children. He will not trust you with what will harm you, or where you will be in danger. He corrects you as a child, not in wrath but in mercy. He never trusts the rod out of his own hand. Whatever is the means, your Father is the Agent. He works *all things* after the counsel of his own will. You are at present under training, you are being educated for eternity. The lessons you have to learn *now*, are for your benefit and honour in *future*. Every loss, every cross, every disappointment, every pain is necessary. Do you believe this? Do you recognize the hand of God in what befalls you? Can you say with Job, "The Lord gave" health, wealth, children, friends, prospects, ; "and the Lord hath taken away; blessed be the name of the Lord!" Or with Eli, "It is the Lord, let him do what seemeth him good." Your circumstances cannot be more trying, but your privileges are much greater.

Whoe'er their heavenly Father fear
His loving chastisements sustain,
Not one of all his children here
Is privileg'd from grief and pain,
Not one but feels in deep distress
This token of paternal grace.

Your sorrow shall be turned into joy.
John xvi. 20.

The sorrow of the disciples was occasioned by the sufferings and death of their beloved Lord, and their sorrow was turned into joy when he arose from the dead, and manifested unto them his love. The sorrow of the christian must be transient. It is like the passing cloud on the summer's day. Or the chill of winter which must give place to the genial warmth of spring. Beloved, if you now have sorrow, your sorrow also shall soon be turned into joy; for joy is sown for the righteous, and gladness for the upright in heart. Heaviness may endure for the night, but joy cometh in the morning. Thy risen Saviour will appear to thee, and pronounce the words of peace. Thy God who may now hide himself from thee, will appear to thy joy, and thou shalt not be ashamed. The sin that causes thy sorrow shall be pardoned and subdued. The foes that disturb thy peace, shall be converted or destroyed. The clouds that obscure thy sun, shall soon dissolve in showers of blessing on thy favoured head. The distance between thee and thy home, will soon be passed; the days of thy mourning, will be ended; and thou who now goest forth weeping, bearing precious seed, shall soon return with songs of everlasting joy.

On Jesu's plighted love,
In every state rely;
The very hidings of his face,
Shall train thee up for joy.

Him that loved us.—Rom. viii. 37.

There is something peculiarly sweet and pleasant in being the subject of another's love. No condition can possibly be more dreary, than to feel that no one loves or cares for us. Even the love of a child is sweet. But to be loved by one who is wealthy, exalted in station, and honourable in character, must be peculiarly delightful. How then should *we* rejoice, how happy should *we* be, who are the loved ones of the Lord Jesus! When we consider on the one hand how mean, how poor, how worthless, and how unlovely we are; and on the other how glorious, how wealthy, how worthy, how lovely he is. To be loved of Jesus, is to be preferred before the possession of a world. Think of the glory of his person, the vastness of his possessions, the number of his attendants, the unlimited sovereignty which he exercises, and the excellent character he bears. Bear in mind, that he knew what loving us would cost him. How he would be treated by us, and by others for our sakes. Yet he fixed his love upon us. He loved us just because he would. There were others more dignified in nature, more exalted in station, but *he chose us.* He did not, could not need us; for he was infinitely happy and glorious without us: yet he loved us. He still loves us.

Resting on Christ, secure we stand,
His love shall order all things well;
We soon shall gain the promised land,
Triumphant o'er the powers of hell.

Fear not, little flock.—Luke xii. 32.

The Saviour's flock is small. It is in the
sert. Enemies surround it. His lambs espe-
lly are timid. But he says, "Fear not."
u are your shepherd's care. You are his pro-
ty. You are his delight. He is always
sent. He is omnipotent to defend you.
ery perfection of his nature is employed for
u. He never lost one of his charge yet. He
ver will. It was said of him by the Prophet,
He shall feed his flock like a shepherd; he
ll gather the lambs with his arm, and carry
m in his bosom, and shall gently lead those
t are with young." He gathers his sheep to
fold. He feeds them in a good pasture. He
tores them when they wander. He makes
m pass under the rod, and marks them as
own. His care of them is incessant. His
e to them passes knowledge. The provision
has made for them is suitable and abundant.
loved, let us know our shepherd. Let us
en to his voice. Let us keep close to his side.
t us feed and rest among his sheep. Let us
reise confidence in his kindness and care,
; us banish our fears, for why should we be
rmed? Let us cast all our cares upon him.

Fear not; believe his word;
You are to Jesus given;
'Tis the good pleasure of the Lord
To bring you safe to heaven.
Then listen to your Shepherd's voice,
And in his constant care rejoice,

Love the brotherhood.—1 Pet. ii. 17

All christians are brethren. If we are of God, he is our Father, Jesus is our Brother, and all believers are our bre They may differ from us in creed, in ou ceremonies, and in many other things, but i possess the same nature, they should be o of our love. We cannot refuse to love to acknowledge them, to assist them, w sin: for our God says, "Love them: love with a brother's love." Let us then look all christians as in Christ, as the beloved ren of God, as our brothers and sisters let us endeavour to feel for them, and e toward them a brother's love. Such l natural—strong—tender—constant—co cent. Let us love them so as to pity th distress, relieve them if in want, help th difficulties, and prefer them to carnal p however excellent such may in many respe Let us love them for the sake of their eld ther, for their Father's sake, and becaus are so nearly related to us. Remember, christian is a brother. God loves every one brothers as he loves Jesus. Jesus comman to love every christian, *as he has loved yo*

Myself begotten from above,
I must my Father's children love:
Born of the Spirit and the word,
Are we not brethren in the Lord,
Flesh of his flesh, bone of his bone,
His body mystical, and one!

'e are the light of the world.—Matt. v. 14.

We are situated in a dark world. We have ceived light, the light of truth and holiness, d we are to let our light shine. Jesus is the n, from whom we receive our light; and like e moon we do not receive light only for ourlves, but to reflect it on others. Let us then quire, *How* does the light shine? Is it bright d cheerful? Attractive and steady? Mild and e? *Where* does our light shine? In the hool-room? In the chamber of affliction? the abodes of poverty and misery? In the rking places of ignorance and vice? In *what rm* does our light shine? In kind words? occasional visits? In religious tracts? In ell-timed donations? *What* has our light done? as it dried the widow's tears? Supplied the phan's wants? Conducted sinners to the use of prayer? Induced some to repair to e cross? Comforted others on the banks of rdan? If we are the lights of the world, e should shine or darkness will reign. As we e but lamps, we should be careful to get plenty oil. Often go to be trimmed. Beware of e bed of sloth, the bushel of worldly conform-, and the dark lantern of sinful timidity.

Not for ourselves the light of grace
Didst thou on us bestow,
But for the world's benighted race,
Thy darken'd house below:
Thy candlesticks thy churches are,
Thy truth and goodness to declare.

We have peace with God.—Rom. v. 1.

The life of Jesus is our righteousness, h
death is our atonement; believing in him v
are fully justified, being justified we are at peac
We know that our God does not impute o
trespasses unto us; but viewing us in Jesu
loves us with an infinite, unvarying love. A
our present blessings, and all our future pro
pects, flow from his love: he never hated u
though he was angry with us. He loved us b
fore the foundation of the world, therefore l
drew the plan of our salvation; and it is su
a plan, as secures the honour of all his perfe
tions, provides for our guilt and all our nece
sities, and lays a foundation for permanent a
perfect peace. If we therefore believe his wor
exercise confidence in the perfect work of Jesu
and approach him as a Father in the Saviou
name, we have peace. If we have not pea
it is because we do not perceive the perfecti
of the Saviour's work, or we do not exerci
confidence in the faithful promise, or we do n
believe the love which God hath to us, or we a
looking into self, instead of looking simply
Jesus. Believing in Jesus, we are justifie
being justified, we ought to enjoy peace.

Justified by faith in Jesus,
  We have peace, and joy in God;
Faith from dread and terror frees us,
  While we trust his precious blood:
Casting on him all our care,
He preserves from slavish fear,

He shall choose our inheritance for us.
Ps. xlvii. 4.

Can you honestly and heartily say this? Are you so fully persuaded of the Lord's wisdom, have you such steady faith in the Lord's love, are you so resigned to the Lord's will, do you sufficiently desire that the Lord's glory should be advanced, as to say cheerfully, "He shall choose my inheritanee for me." Do you approve of his general conduct in choosing for you? Are you jealous of your own judgment? If not, you cannot adopt this language to-night. It includes an entire surrender to the Lord. A desire to be wholly at his disposal. Acquiescence in all his appointments, as to trials, comforts, gifts, place of residence, time and circumstances of death. You may be sure of this, that if the Lord choose for *you*, he will do for you as Joseph did for his father and brethren, he will choose *the best*. It is therefore your wisdom to commit all to the Lord, and leave him to manage your affairs. It is a great privilege to have a God to choose for us, one who knows all persons, things, and events; and knows all perfectly. It is your duty to be content with the choice God has made for you, you *could* not have chosen better, you *would* not have chosen so well. May our hearts now say, "He shall choose our inheritance.

Now as on rising ground I stand,
Reviewing what is past,
I see that love and wisdom plann'd
My path from first to last.

He knoweth our frame.—Ps. ciii. 14.

This is a sweet and encouraging thoug
Others may fancy us strong when we are we
healthy when we are diseased, out of tem
when we are suffering; but he knoweth
frame. But it is not bare knowledge, but kn
ledge united with love. Knowledge that awak
sympathy. Knowledge that takes the will
the deed. He knows the weakness of our c
stitutions, the exact nature of our temperame
the shattered state of the nerves, the secret
ease which causes irritability, or depression.
can distinguish between what proceeds fr
physical causes, and what flows from the
pravity of our hearts. He knows every aver
by which temptation can enter, and the effe
which external objects, or mental images, h
upon us. He knows and often pities when oth
blame. He knows and sympathises when oth
judge hardly of us. He knows and makes all
ance, saying, "The Spirit indeed is willing,
the flesh is weak." Beloved, you may not kn
the cause of your depression, or irritability,
excitability, but your heavenly Father kno
and "like as a father pitieth his children, so
Lord pitieth them that fear him.

He knows the frailty of our frame,
Weakness and vanity our claim:
But as the parent's bosom moves,
In pity, o'er the child he loves,
So will the Lord his servants view,
He loves his pity to renew.

My beloved brethren, be ye stedfast.
1 Cor. xv. 58.

How affectionately the Apostle writes, even to those who had grieved him, and dishonoured his Master's cause. He not only calls them brethren, but "*beloved brethren.*" In this he is our example. But it is to the exhortation he delivers, to which we wish to call your attention. Many of us are unstable, as were many in the Apostle's day. Instability is a great evil. It is injurious to our own souls, it is a stumbling block or a grief to others, and it gives satan an advantage over us. He is never unstable, his purpose is fixed, his aim is steady, his efforts are persevering. Destroy if possible, distress if not; is his motto. Brethren, let us be stedfast in our profession of Christ, and let us be stedfast in our efforts to promote the glory of Christ. But if we are to be stedfast let us be sure that we are building on the right foundation; that we hold the truth of Christ; that we are vitally united to him: and are entirely consecrated to his praise. Let us take nothing for granted here, but let us prove all things. To the law and to the testimony. Compare everything with God's word. Seek earnestly the teaching of the Holy Spirit. Be much in prayer. That which thou hast already *hold fast.*

Then stedfast let us still remain,
Though dangers rise around,
And in the work prescrib'd by God
Yet more and more abound.

The meek will he teach his way.—Ps. xxv. 9.

The meek are conscious of their ignorance. They feel the need of teaching. They are desirous of being taught. They especially desire to be taught of God. They feel unworthy of the least mercy at God's hand; and yet, because he has promised, they seek and expect the greatest. Meekness is especially pleasing to God; and the meek may have any favour at his hands. "Blessed are the meek: for they shall inherit the earth." The Lord will teach them "*his way*." The way in which he pardons, justifies, and saves sinners. The way in which he would have them walk through this world. The way of escape which he opens in seasons of danger and temptation. The way in which he confounds the crafty, overturns the devices of his foes, and crushes the oppressors of his people. He will teach them the way of peace, and they shall enjoy it. The way of holiness, and they shall walk in it. The way of salvation, and they shall persevere in it. He will unfold to them his word, confer on them his blessing, walk with them in fellowship, and make them to possess durable riches and righteousness. The meek are heaven's favourites, the churches' ornaments, and the world's truest friends. They are peaceful, and desire to spread peace in every direction.

Make me Saviour, as thou art,
Poor in spirit, meek in heart;
Then thou wilt my teacher be,
And my soul shall cleave to thee.

She hath done what she could.—Mark xiv. 8.

Mary was a believer. Her faith wrought by love. Love brought her where Jesus was, and she did what she could to honour him and express her gratitude. An excellent example for us to copy. It cannot be said that we have done all we could. We dare not say this. Let us try and *feel* it. Have we loved Jesus as much as we could? Have we been as much in prayer and in praise as we could? Have we done as much as we could to spread the truth? To save souls? To commend the Saviour? To oppose satan? Have we done all we could for the spiritual good of our families? Have we done all we could for the comfort and prosperity of the church? Have we done all we could for the Lord's poor? Have we done all we could for the neighbourhood where we reside? Have we done what we could for the world? Satan does all the mischief he can. Many wicked men do all they can to destroy souls. The times call upon us to do all we can. The Saviour loves to see us do all we can. Let us therefore feel reproof, encourage the conviction, seek more grace, daily remember this woman, and begin afresh. "It is high time to awake out of sleep." Let us not only work, but *abound* in the work of the Lord, for our labour is not in vain.

My God, inspire my soul with zeal,
With glowing love to men;
Make me my obligation feel,
To do what good I can.

When wilt thou comfort me?—Ps. cxix. 82.

The Lord's people often get into a very uncomfortable state, and sometimes they continue in that state for a long season. But there is always some cause for it, and we should seek to know what that cause is, that it may be removed. It is not easy to give an answer to the enquiry, for it must depend on the character of the enquirer. To one the Lord may say, "When you humble yourself before me, cordially approve of my method of salvation, and submit to my righteousness." To another, "When you frankly confess your sin, seek pardon through the blood of Christ, and engage to walk according to my word." To another, "When you break off that unscriptural connection, come out from the world, and separate yourself unto me." To another, "When you leave off seeking comfort from selfish motives, and aim at and endeavour to promote my glory." To another, "When you leave the bed of sloth, stir up yourself to take hold on me, and seek to make others happy." To another, "When you enter upon that self-denying duty, mortify the flesh with its affections and lusts, or put off the old man with his deeds." In a word, God will comfort you as soon as comfort will secure his glory and your good.

May holiness be my pursuit,
  Thy promises my plea;
So shall I bring forth precious fruit,
  And thou wilt comfort me.

[redacted]

My tongue shall speak of thy word.--Ps. cxix. 172

If all christians had done so, how much less gnorance would there be now in the world. The tongue rightly used is our glory, but it is he disgrace of some; and of some professors oo. If any thing is worth speaking of, it is lod's word. We have it, that we may learn it, beeve it, love it, practice it, enjoy it, and publish it. t is the means of conversion, therefore speak of to sinners. It tends to edification, therefore peak of it to saints. It is the instrument of resoration, therefore talk of it to backsliders. It rings comfort to our own souls, let us thereore meditate upon it and then publish it for ur own sake. It honours God and exalts the aviour, let us therefore out of love to God, peak of his word. Let us endeavour to speak f it at proper seasons, in a kind spirit, from a ood motive, with a right aim. It must do ood, for it is incorruptible seed which never ots under the clods. It restrains the impetuus, soothes the sorrowful, directs the perplexed, estores the wanderer, and brings peace to the oubled. It is bread to the hungry, light to the enighted, a staff to the pilgrim, a sword to the arrior, and a downy pillow to the wayworn nd weary. Then let us resolve in the Lord's rength that our tongues shall speak of his word.

My lips in thankful strains shall flow,
When taught by THEE thy truth to know;
My tongue shall spread that truth abroad,
The glorious gospel of my God.

The Lord knoweth them that are his.
2. Tim. ii. 19.

Doth a father know his children, or a husband his beloved bride, so the Lord knoweth them that are his. He knows them as the objects of his love, as the purchase of his Son's blood, as the temples of the Holy Ghost. He knows them as strangers and pilgrims upon the earth, as suffering for righteousness sake. He knows them, though he may not seem to acknowledge them; though he cause men to ride over their heads, and lead them through fire and through water. He knows that they love him, and grieve that they do not love him more. He knows that they believe him, and daily struggle with unbelief mourning that their faith is so weak. He knows that they trust in him, though doubts and fears will harass and perplex them. He knows that they obey him, and often sigh, "O that my ways were directed to keep thy statutes always!" Beloved, the Lord knows you are his, and he loves you as his own child, cares for you as his chosen bride, leads you as the sheep of his pasture, keeps you as the apple of his eye, tries you as his gold and silver, keeps you safely as his jewels, and will soon lift you up as the stones in his crown. The Lord's knowledge of you is perfect.

Dear by a thousand tender bonds,
Thy saints to thee are known:
And, conscious what a name they bear,
Iniquity they shun.

The just shall live by faith.—Gal. iii. 11.

It is by faith they become just. Being convinced of sin, sensible of their weakness, and understanding the gospel, they embrace the finished work of Christ; his righteousness becomes their's and they are justified from all things. Being justified they live. That is they are freed from condemnation, they are entitled to all spiritual blessings, and they walk at liberty. They live by faith. By faith they overcome their foes. By faith they obtain supplies. By faith they perform the will of God. By faith they walk with God. The life which they live in the flesh, is by the faith of the Son of God. They believe his word, rest alone on his work, have confidence in his faithfulness, and derive their supplies from his fulness. They work from principle, not for wages. They live as children in their Father's house, not as servants on a weekly allowance. They trust when they cannot trace. Expect when they do not receive. Wait when the promise delays. Go forward though all appear dark, gloomy, and forbidding. At times they appear to have nothing but the bare promise. All within is cold, hard, and dead; all without seems to go against them: Then it is that they more particularly trust in the Lord, and stay themselves upon their God.

By faith accounted just,
By faith to God we live,
With patience wait his time, and trust
His fulness to receive.

Ye are all one in Christ Jesus.—Gal. iii. 2

That is, all christians are one in Christ. is the centre of christian union. We were chosen in him. We are all represented by h We are all vitally united to him. We are clothed with him, for we have put on the I Jesus Christ. There is now no distinctior difference on account of nation, age, sex, or c dition; but all are one in Christ, being enti to the same privileges, pleasures, and prospe The whole form one family, though of diffe ages. One flock, though in different field folds. One building, though composed of m stones, of different sizes. One body, tho there be different members and officers. church, though its parts are scattered abr One beloved spouse of Jesus, which he purc ed with his own blood. If it be indeed so, we are all one in Christ, then we ought to as brethren; occasionally at least to feed gether; to cleave to each other in sincere a tion; to act for each other, as the member the natural body do; to refuse to divide in he though separated by place, or other circ stances; and we should mutually rejoice in dignity and destiny. Beloved, let us lool every christian as in Christ, as a part of mystical body, and treat him accordingly.

May the Lord our hearts impress,
Make them like his own above,
Fill'd with all the tenderness,
And all the strength of love.

trong as death.—Song viii. 6.

, conquered all. The wisest, the
ıe bravest, the kindest, the holiest,
ɜen conquered by death. It has
ɔver myriads, and turned our world
grave yard. But love is equally
onquers all. The love of Jesus is
or it conquered death itself. And we
jects of that love. He says, "I have
." He proves it. "Greater love hath
ıan this, that a man lay down his life
ıends." He has proved the strength
ve by the gifts he has conferred upon
he visits he has paid us; by the tears he
us; by the labour he undertook to per-
' us; the sufferings he engaged to endure
by the death he died; by the desires
ishes; and by his constant intercession
behalf. His love overcame all difficulties,
ed over all opposition, conquered all foes,
r reigns in his bosom as a ruling passion
nanhood, and as a glorious perfection of
head. His love passeth knowledge, it
ıd our conception. Let us retire to-night
ed with the thought, however wonderful
: of Jesus may be, however strong or
, it is unalterably fixed on us as believers
ame.

Ay blessed Saviour, is thy love
So great, so full, so free?
ehold I give my love, my heart,
My life, my all, to thee.

***Trust in him at all times.*—Ps. lxii. 8.**

He always warrants us to trust in him, and he is at all times worthy of our trust. We are constantly exhorted to it, but almost as constantly neglect it. It is the exercise of necessity, for a creature *must* trust in another; it is an evidence of dependance, therefore we should cultivate it. It is the exercise of a servant, on his master; of a friend, on his friend; of a child, on his parent; of a believer, on his God. Let us trust his word, for it is true. Let us trust the Saviour's work, for it is perfect. Let us trust a special providence, for it is worthy. Nothing should be allowed to disturb our confidence in God, for his nature is always love—his solemn pledge is given—his resources are inexhaustible—and his mercy is everlasting. Let us trust him then in joy and sorrow—in darkness and in the light—when increased or bereaved—when tempted or in repose. Let us trust him and we shall conquer our fears; patiently endure our trials; successfully pursue our work; rise above our cares; and overcome our foes. That we may trust him, he has revealed his character, pledged his word, sworn that he will not be wrath with us, and assured us that he is unchangeable. Trust then in the Lord for ever.

Oh may we with a steady faith
Believe whate'er Jehovah saith!
At all times trust our heavenly Friend,
And on his faithful word depend.

ou God seest me.—Gen. xvi. 13.

'e of the Lord is upon the righteous, ear is open unto their cry. He sees ıg, but he observes his people with tention. His eye has been upon us this has seen every movement of the mind 7 action of the body. His eye is upon ınd will be through the dark watches ght. But it is a comfortable thought, who sees us always, loves us most. ; notwithstanding all he sees amiss in us ever . erish the thought, ay father I am under his eye. He sees all I suffer, all my desires. Nothing can the least circumstance from his eye. ne when I see not him. He sees me nace, and is with me. He sees me in of battle, and gives me the shield of tion. He sees me when my foot is and often has the hand of his mercy ıe and held me up. When tempted to giving way to fear, or when yielding to , let me call to mind this solemn fact, sees me. If I sin, it must be immeıder his eye. If I yield to temptation, e in his presence. If I encourage his ıst be against the clearest light and love. Keep this daily before the mind.

rd, put within my heart thy fear,
Grant me from sin to fly,
all times to behold thee near,
And on thy grace rely.

The trying of your faith worketh patience.
James i. 3.

Whoever professes to believe in God, will have his faith put to the trial. Every believer is tried. By satan, by the world, or by false professors, *we* shall be tried; but our God superintends the trial. He tries our faith in his word, if it be sincere. Our faith in his love, if we really credit it. Our faith in his Son, if we trust in him alone for complete salvation. Our faith in his veracity, if we expect him to make good his word. He will try the nature of our faith, if it is divine; the strength of our faith, if it is rooted. He will try the constancy of our profession, if we will hold fast the beginning of our confidence. This trial is for his own glory, for the good of others who observe us, and for our own advantage. It worketh patience. It gives us occasion to exercise what we have. It perfects the habit and strengthens the exercise of it. It is often a call to exchange ease for patience; wealth for contentment; and our own supposed strength, for the power of Christ. Let us therefore remember, that faith must be tried; that afflictions are to try our faith; that sanctified trials make us patient; and that when patience is complete, our trials will cease. Be ye therefore patient.

Lord, whene'er my faith is tried,
Keep me near thy bleeding side;
Make me patient, meek, and kind,
To thy sovereign will resigned.

A sure foundation.—Isaiah xxviii. 16.

The Lord Jesus in the glory of his person, l in the perfection of his work, is the alone ndation of a sinner's hope. If we build on ything else, we must perish. If we mix anyng with Christ as the basis of our hope, he l profit us nothing. It must be Christ, and rist alone. His meritorious obedience, his ming sacrifice, his prevalent intercession; on se we must build for eternity, they form the e foundation, and building on these we are e, for it is a sure foundation. The dignity of person, the perfection of his character, the rit of his work, and the veracity of his word, ke it so. It has stood firm in all times past, s unshaken at present, and it will ever be the ne. No sinner ever built on it and found it l him. Storms cannot shake it, floods cant loosen it, earthquakes do not effect it; it is n as the perfections of God can make it, and ting as eternity itself. Let us build upon it, on it alone; and doing so, let us rejoice in r safety. Errors may spread, evil men and lucers may wax worse and worse, satan may all his arts, but "the foundation of God ndeth sure, having this seal, the Lord know- them that are his." "Other foundation can no n lay than that is laid, which is Jesus Christ."

When all foundations else will fail;
Those built on Jesus shall prevail;
And lift their heads with joyful praise,
To him who this foundation lays.

Restore unto me the joy of thy salvation.
Ps. li. 12.

The psalmist had sustained a loss. Sin was the cause of it. He seeks a restoration. Salvation is not loseable, the joy of salvation is. The joy of salvation flows from the gospel, which is good news and glad tidings; when it is received by faith it fills us with joy and peace. It is intended to impart an immediate assurance of eternal life to every sinner that believes it: and when it is received as coming directly from God, under the influence of the Holy Spirit, it does so. When we realize our interest in Jesus, feel the burden of our guilt removed, and read our title to all the promises, we are filled with joy. This had been realized, but it was lost. There may be a sense of want, clear views of the gospel, but no appropriating faith, and then there is no joy. But what we cannot take, we may ask for; what we cannot apply ourselves, we may plead with God to impart. This prayer for a restoration of joy, shews our weakness, we cannot produce it; it proves our folly, in that we sinned it away; it exhibits our dependance upon God, who alone can make us happy; and it warns us against backsliding from the Lord. Let us mourn over our sins. Let us watch against temptations. Let us not despair.

Those joys, my God which once I knew,
Those saving joys restore:
Thy Spirit's free! His grace renew,
Nor let me wander more.

Shew ye the proof of your love.—2 Cor. viii. 24

We profess to love God. We cannot be christians without love. Christian love professes to prefer Christ and his cause to all besides. To submit to his authority and acquiesce in his will. To obey all his commands without partiallity or insincerity. To delight in his saints as the excellent of the earth. To sympathise with sufferers, especially with those who suffer in his cause and for his sake. To be ready to every good work. Such is our profession if we are sincere and diligent christians. The law of God requires this at our hands. Jehovah as a Sovereign promises to produce it. By the Holy Spirit it is brought forth within us. He convinces us that by nature we have it not. He leads us to admire it, desire it, and seek for it. By unfolding the gospel and shedding abroad the love of God in our hearts, he produces it. By daily and filial fellowship with God it is sustained. Beloved, do we profess to love God and his people? Then let us prove the sincerity of our love, by uniting with them, by assisting them in every good word and work, and by preferring them to all beside. Let us visit them in sickness, relieve them in poverty, defend them when oppressed, and shew them all possible kindness for Jesu's sake.

Mercy through Jesus we have found,
  Free mercy from above;
May mercy move us to fulfil
  The perfect law of love.

The household of God.—Eph. ii

The Lord has a family which is his own. It is a spiritual family; member of it is born of God, is tau Spirit, is inhabited by the Spirit, is l Spirit, and is baptized by the Spirit ONE BODY. It is wholly and entire It originated in his purpose. It ex sovereign pleasure. It is produce power. It is called his own. It is d the household of God. His in opp Satan. His in distinction from the w as differing from mans. It is the fan he dwells, the home of God. The which he presides. Here he man parental love, in supplying every wan ing every member, employing every ing and delighting in each and every the members of this household are and all are blessed. It is designed his grace. To honor his Son. To his cause. To execute his will. He family he is known, trusted, praised loved, and enjoyed. Are you of this h Do you attend the family feasts? Do the family services? Do you sincerel Head and the members of this h This honor have all his saints.

Lord, come and dwell in me,
Now make my heart thy home;
Unite me to thy family,
Unite me to thy Son.

That God may be all in all.—1. Cor. xv. 28.

The design of Jehovah, in all his ways and works, is the glorification of himself. He will be all in all. His is all in the great scheme of salvation. The plan was drawn by infinite wisdom in eternity, and is carried out by divine power in time. Are we chosen to salvation? It is *of* God *in* Christ. Are we given to Jesus? It is by Jehovah. Are we ordained to eternal life? It is the act of the Most High. Are we blessed with all spiritual blessings? It is by the Father of mercies. Are we redeemed by the precious blood of Christ? He was foreordained to this work by the Father. He is all in the dispensation of grace. Are we quickened? It is by God. Are we taught? It is by God. Have we faith and repentance? They are the gift of God. Do we overcome satan? It is because the God of peace bruises him under our feet. Are we laborious? It is the effect of his power which worketh in us mightily. Are we holy? By the grace of God we are what we are. Do we overcome all our foes? It is through him that loved us. He will be all in the world of glory. In the arrival of every child at home. As the love of God, and the God of love will constitute our perfect bliss for ever. In our complete and everlasting salvation, God will be all.

Here the whole Deity is known;
Nor dares a creature guess,
Which of the glories brightest shone,
The justice or the grace.

It is more blessed to give than to receive.
Acts xx. 35.

These are very remarkable words. They are the words of the Lord Jesus. They were acted upon by himself. They contain the very principle which influenced him in eternity, which induced him to leave heaven for earth, and which actuates him still. He urged this saying upon his disciples, so that it is probable, that it became a kind of proverbial saying among them. He has preserved it for our instruction and admonition. It is evidently correct, though not generally allowed to influence mens conduct. Receiving implies want and unfulfilled desires; giving supposes a possession, an honoable trust. Giving manifests a generous disposition, and a concern for the comfort of others. It is acting like God, who created that he might give, redeemed that he might give, glorifies that he may give. It is a source of pure pleasure. Let us remember these words of the Lord Jesus when we go to his throne, and draw encouragement from them to ask for great blessings, to ask often, to ask with confidence: and let us encourage others to go to him, assuring them that he considers it more blessed to give than to receive. Let us walk by this rule, prudently, plainly, notwithstanding discouragement.

The man who marks from day to day,
In generous acts his radient way,
Treads the same path the Saviour trod,
The path to glory and to God.

The promises of God.—2 Cor. i. 20.

The promises of God are the assurances he as given his people, that he will bless them nd bestow favors upon them. They all orinate in his divine sovereignty, and flow sponaneously from his will. They are but the ffects and tokens of his love, the kind expresions and manifestations of his grace. They re acts of divine condescension which bring he promiser under a bond, and prove his atherly care of us and concern for our welfare. They all rest on the same immutable basis, even is veracity and faithfulness, and are stored up n Jesus as the present property of his people. They are so comprehensive that they embrace ime and eternity, and provide what is suitable or both. They open the heart of Jehovah, challenge the faith of the christian, and animate the hopes of the penitent sinner. They are connected with the mediatorial office of Christ; for as prophet he publishes them, as priest he confirms them, and as king he fulfils them.—They all belong to the same persons, believers; have the same design, our benefit; and aim at the same end, the praise of Jehovah's grace. They all lead us to the same fountain, the fulness of Christ: and produce the same effects, even admonition, gratitude, and praise.

Thy promises surpass my thought,
  But faithful is my Lord;
In unbelief I stagger not,
  For God hath spoke the word.

The offence of the cross.—Gal. v. 11.

The doctrine of salvation by a crucified Jew, was in Paul's day peculiarly offensive, many stumbled at it and perished; and the doctrine of complete salvation by faith in Christ alone, is still offensive to many. Man naturally desires *to be* something, *to do* something, and *to be thought* something; but in the doctrine of salvation by grace man is nothing, Christ is all. It presents the crucified One, as the object of faith, the alone ground of hope, and the medium through which every blessing flows. It places the cross in the centre, directs every eye to it, and makes it the constant object of attention and attraction. It places all upon a level, the harlot and the modest maiden; the thief, and the honest man; the poor, and the wealthy; the illiterate, and the learned; and presents salvation to each on the same terms, requiring all alike to rest on the finished work of Jesus, and allows no flesh to glory in God's presence. This is very offensive to the pride of man. In a word the gospel knows no man after the flesh, but points all to Jesus, directs each to the strait gate and narrow way, inculcates self-denial and self-renunciation as essential to salvation, and shuts up every soul to this alternative, *it must believe in Christ, or perish.* This is the offence of the cross.

Jesus is a perfect Saviour,
  Only source of all that's good;
Every grace and every favour,
  Comes to us through Jesu's blood.

The breastplate of faith and love.—1. Thes. v. 8.

We are surrounded by foes, and are in a state of perpetual conflict. Armour is provided for us by the great Captain of our salvation, and we are directed to take the whole of it and use it for our defence. The breastplate which is to guard the heart, is composed of faith and love; the two principal graces of the Spirit. Faith is confidence in God. Love is affection for God. They are distinct, yet united. They differ in nature, yet agree. Faith always begets love, and love strengthens faith; together they make the christian a match for his foes. Faith always embraces the Lord Jesus as the Saviour, Friend, and Lord of poor sinners; and love delights in him as the visible Jehovah, the fountain of grace, and the brightness of glory. Faith receives the promises and trusts them, love calls forth admiration and renders praise for the same. Faith appropriates the righteousness of Christ for justification, love delights in the person of Christ as supremely glorious. Faith daily leads to the open fountain for cleansing, love conducts to the throne for intercourse and communion. Faith looks to Christ for support, love goes forth to labour or suffer in his cause. Faith points to heaven as our home, love urges us to hasten there.

Let faith and love, most holy God!
  Possess this soul of mine;
So shall I conquer all my foes,
  And reach the joys divine.

Brethren, we are debtors.—Rom. viii. 12.

Favours bestowed on the undeserving, always increase their obligations; we are debtors as creatures, but more so as new creatures. We are indebted to sovereign grace, for a name in God's book of purpose and promise; for an interest in the Saviour's person, office, and work; for the benefits resulting from his obedience, death, and intercession. We are debtors to atoning blood, for by it justice is satisfied, we are delivered from the wrath of God, and are rescued from the power of satan. We are debtors to divine influence, for by it we were quickened when dead in trespasses and sins, are taught the will of God, and are introduced into liberty and safety. We are indebted to a special providence, for daily, hourly, and invaluable favours. Beloved, let us endeavour to feel our obligations; we owe a debt of love and gratitude, let us therefore revere our heavenly Father's commands; observe and do our loving Saviour's precepts; attend to all the Holy Spirits intimations; and bow with cheerful submission to all the dispensations of divine providence. As debtors, let us be humble, let us be honest, and acknowledge that we are not our own, our time is not our own, our talents are not our own, but all are the Lord's.

The love I owe for sin forgiven,
Through satisfaction made;
For present peace and promised heav'n,
Can never be re-paid.

Beloved of God.—Rom. i. 7.

at a privilege is this! It is the source of al good. How are the Lord's beloved known? By their faith in Jesus, and obe- to his word. By their love to God, and zeal for his glory. By their hope in God, atient endurance of his will. What are onours they possess? They are the sons d. They are the acknowledged brethren of . They are the companions of God, with he daily walks. They are the residence Holy Ghost. They are watched over, nded, and supplied by providence. They ttended by angels. They are heirs of all . What are their prospects? Victory and ph over all their foes. Freedom from all ge and pain. The enjoyment of holiness, ness, and God. Likeness to Jesus in body oul. The possession of a throne of glory, lem of beauty, and a harp of celestial ness. What are their duties? To be very ed for God and his cause. To renounce nd earthly things. To be entirely conse- l to God and his service. To love his or- ces, practice his precepts, prefer his will, valk with his people in all his ways.— r, are you beloved of God? Do you love Do you walk with him?

Now let me rise in Jesu's name,
His arm my stay, his praise my aim:
Let unreserved obedience prove,
The truth and ardour of my love.

He is not ashamed to call them brethren.
Heb. ii. 11.

This is truly wonderful. Especially if we consider the amazing contrast between us. This is very great as it respects his purity, and our pollution—his wealth, and our poverty—his strength, and our weakness—his happiness, and our misery—his knowledge, and our ignorance—his dignity, and our degradation—his society, and our company. But though the contrast is so great he acknowledges us, and there is a degree of likeness; we have the same Father, even God; we possess his nature, spirit, and image in a degree; our work and his are the same, to glorify God; our cause and interest are indentified with his: our aim and end are one with his; and his heaven is to be our eternal home. We are often ashamed of ourselves, and ashamed of one another; the world is ashamed of us, but Jesus never is. He owns us in heaven before his Father and his holy angels *now*, and he will call us brethren, blessed of his Father, on the throne of judgment *by and by*. If Jesus is not ashamed to call us brethren, never let us be ashamed to own each other, though in some things we differ. Jesus owns us all, let us own all as our brethren, whom we have reason to believe are owned by him.

Lo d, what is man's distinguish'd race,
Whom thou dost for thy brethren own,
Crown'd with a dignity and grace
To brightest Seraphim unknown!

Thy comforts delight my soul.—Ps. xciv. 19.

Our circumstances are often trying, and our ıoughts very perplexing and depressing; but ır God has provided comfort for us. A fulness f comfort. A supply of comfort for all times, /hat comfort is wrapped up in the precious proıises, in the perfect work of Jesus, in the everısting covenant, in the prospect of a complete and verlasting deliverance from all sin, suffering, and orrow. We have everything in ourselves calcuıted to make us uncomfortable, but in our God we ave leverything that can make us happy. Our wn thoughts are often a source of grief, but the ıoughts of our God are full of love, peace, and oly joy. O what a comfort it is to us, to have friend that loveth at all times. a brother born or adversity! An advocate with the Father, ver making intercession for us! To know that 'e are in union with Jesus, that the union is so lose that he knows every thought, sympathises ith us in every pain, and will bring us where e is in exact likeness to himself. He is our ead, we are his body. Precious truth this, hat Christ and his church are one! How full f holy comfort! What an antidote it is against espondency. and despair! May I live on the ord's comforts, when all within and around me wintry, desolate, and depressing!

When mournful thoughts within me roll,
And rush upon my labouring breast,
Thy comforts shall my heart console,
While on thy promises I rest.

God for Christ's sake hath forgiven you.
Ephes. iv. 32.

The pardon of all our sins is one of God's greatest blessings; and to know and enjoy it is one of our greatest privileges. Our God is a pardoning God. He pardons freely. He pardons frequently. He pardons willingly. He pardons heartily. He pardons justly. He pardons for ever, so that sin forgiven is forgotten. But he only pardons for Christ's sake. It is not for the sake of repentance; or faith; or good works; but for the sake of Christ alone. Jesus hath once suffered for our sins, the just for the unjust, that he might bring us to God. He hath made a full, complete, and everlasting atonement for our sins; he put them away by the sacrifice of himself. So that when we believe in Jesus, receive the record God hath given of his Son, approach the throne of grace and plead for pardon in his name, the Father does honour to his Son by pardoning us. Every believer is pardoned. He is forgiven all transgressions. His sins are all blotted out. He is justified from every charge. Who is he that condemneth? God hath justified us. Jesus died for our sins according to his will. He obtained for us eternal redemption. For his sake we stand before God this night, pardoned and accepted.

Oh! may I practically show,
My interest in this grace;
Be all I am, and have, and do,
Devoted to thy praise!

Thou standest by faith.—Rom. xi. 20.

aith in Jesus is of the greatest importance. cannot overvalue it, unless we put it in the e of Christ. Are we justified? It is by ı. Are we sanctified? Our hearts are pur- by faith. Do we fight? It is the fight of ı. Do we overcome? This is the victory ch overcometh the world, even our faith. faith we look to Jesus. By faith we receive ist. By faith we walk with God. By faith stand: for we are kept by the power of God, ugh faith, unto salvation. It is by believing t Christ is to us, what Christ has for us, t Christ will confer upon us, that we stand. by faith that we receive from Christ, light uide us in every difficult path; strength to to fight, and persevere in our christian se; in a word, grace to help us in every time eed. Let us therefore take heed, lest there n any of us an evil heart of unbelief, in de- ing from the living God. Let us strive nst doubts, and encourage confidence in l. We cannot believe in God's word, too fidently; we cannot trust in the Saviour's hed work too steadily; we cannot confide lod's veracity, too firmly. Let us endeavour mitate Abraham, who was strong in faith ıg glory to God.

Christ is my Rock, and though my foes,
  Display their utmost wrath,
Yet in the power which he bestows,
  I stand by precious faith.

They crucified him.—Matt. xxvii. 35.

The Father delivered him up, Judas betrayed him, and then they crucified him. Let us consider the design of God in his death. It was to satisfy the claims of justice, to clear his holiness in the salvation of the people, to display his wisdom, to manifest his mercy, to put away our sins, and to disclose the wonders of his love. Let us notice what Jesus displayed when he was crucified. Here we see his filial obedience to his Father, his implicit trust in God, his surprising patience under suffering, his meek forgiving spirit, his astonishing love to his people, and his entire submission to the divine will. Let us observe what man discovered in this transaction. What base ingratitvde! What inexcusable cruelty! Wha insulting pride! What profound ignorance! What fickle instability! Judas, shews the power and tendency of coveteousness. The Pharisees, the envy and cruelty which lurks under self-righteousness. Pilate, the effect of the fear of man. His other disciples, the weakness which may be found in honest hearts. Here, Jehovah is most clearly revealed. The nature of sin is set forth. The true condition of man is unfolded. The cross unveils heaven, earth, and hell. Go to the cross to study, to repent, to believe, to pray, to select an example. It is—

The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below,
The angel's theme in heaven above.

are the sons of God.—Rom. viii. 14

, are the sons of God? As many as
y the Spirit of God. To what does
it lead the sons of God? To know th
ed of a Saviour. To perceive the exact su
biliy of the Lord Jesus. To fly to him for
fuge. To rest alone on his perfect work.
receive from him life, light, and holy peace.
brief, he leads them to loathe themselves—
pent of sin—separate from the world—cleave
Jesus—walk with God—follow after holines
and devote themselves to the Lord's service a
praise. Those who are thus led by the Spirit
God, they are the sons of God. They w
predestinated to the adoption of children bef
time. They are now declared to be the chi
ren of the most High. They are born of G
They are taught of God. They are the
loved of God. They are treated as childr
They are heirs of God. They are associa
with the Lord Jesus. They are appointed
share in the highest honors, to enjoy the pur
bliss. Beloved, are we led by the Spirit? E
he led us this day to Jesus? Has he humbled u
Is Christ precious to us? If we are the sons
God we are safe. We shall be supplied.

Send forth the Spirit of thy Son,
O God, into my panting heart,
That govern'd by thy love alone,
From thee I never may depart,
But following my celestial guide,
Be numbered with the glorified.

It knew him not.—1 John, iii. 1.

The world knew not Jesus when he sojourned below; the generality of men do not know him now. They do not know the love which glows in his bosom, which brought him to tabernacle in flesh, and made him a man of sorrows, and the familiar of grief. They know not the sweetness of his disposition, or the kindness of his intention toward fallen polluted man. They know not his willingness to receive, his determination to bless, and his engagement to save, all who flee for refuge to his arms. They know not the glory of his person, the extent of his authority, or the value of his atoning blood. They have no just idea of the condescension he displays, the extent of the sufferings he endured, or the invaluable blessings which he freely bestows on the lost and undone. No one knows the Saviour who does not love him. Every one who believes in him, knows him; and every one that knows him will believe his word, rest on his glorious atonement, and rejoice in his veracity. Jesus to be known must be revealed. The Holy Spirit must enlighten our minds, unfold his character, and apply the word, or we shall not know him. May we daily behold his glory, and be changed into the same image from glory to glory, even by the Spirit of the Lord.

Come, Holy Spirit, now reveal,
The Son of God to me;
THY powerful influence let me feel,
And all HIS glories see.

m, and is enthroned w

urselves entirely to his service and

This kingdom includes reconciliation to

ndship with God, and entire submis-

e will of God, brought about by the

n of the atonement, the manifestation

favour, and the comforts of the Holy

Where Jehovah reigns, the soul is just-

ough the righteousness of Christ; en-

y peace and fellowship with God; and

y in a sense of the paternal love of God.

mity of the heart is slain, the darkness

mind is dispersed, the carnality of the

ns is removed, and the person is brought

bjection to the obedience of Christ. The

God becomes law, the person and work

ist precious, and the glory of God the

The enemy is a friend. The

beloved child.

Thou restrainest prayer before God.—Job xv. 4

This charge, brought against Job, may often be justly brought against us: for though prayer is one of the most delightful privileges, and is enjoyed as such when under the influence of the Spirit of adoption, yet when a spirit of bondage prevails, or we get worldy minded, it is rather a task than a pleasure. Often are we tempted to keep away from the Lord, because we are so lukewarm, or cold, or dead; whereas these are the very things which should drive us to him. Never let us wait for a better frame, or more convenient season, but let us go *as we are*, and whenever an opportunity offers, to a throne of grace. For if we restrain prayer before God, we shall soon get cold, careless, and lifeless, if we are not so; sin will gather strength, all our graces will be weakened, and the gift of prayer will wither. Our tempers will become carnalised, our peace will be disturbed, and the enjoyment of religion will fade. The things of time will be preferred, gospel ordinances will become barren, and satan will gain advantage over us. Restraining prayer is directly opposed to God's word, it is yielding to satan, grieving the Holy Spirit, and must end in mischief.

Father, to my heart appear
  Pleased and smiling in thy Son;
Conscious of thy presence near,
  Bow'd and humbled at thy throne,
Then I in thy sight shall stay,
Always fear, and always pray.

. *I obtained mercy.*—1 Tim. 1. 13.

ul was a blasphemer, a persecutor, and very
ous to the cause of Christ; but the Lord
ed him mercy as a pattern to them which
d hereafter believe. Here we see that
y is free for the vilest. That the Lord has
y upon sinners, just because he will have
y. Paul obtained it without seeking, any
nay by seeking it. The mercy which the
shews : nd which Paul obtained, always
s a complete pardon for all past sins, how-
numerous or flagrant they may have been.
ings peace to the conscience however trou-
or distressed. It produces holiness in the
which will appear in the life. It leads the
to desire and seek the knowledge of Christ
e all other things, and to count every thing
loss and dung in comparison with it. It fort-
the mind to meet, endure, and pass through
and tribulation for Christ's sake. It leads
endship with God, concern for the salva-
of souls, and binds us to the church of
s by strong and various ties. Reader, have
obtained mercy? Has it had the same
: on you as it did on Paul? Wherever
y is obtained the fruits and effects of its
tion will appear. Precious must be that
y which brings so many blessings in its train.

Mercy I cannot claim,
But since thy mercy's free,
And I so poor and helpless am,
Have mercy, Lord, on me,

The Lord's portion is his people.—Deut. xxxii. 9.

We are filled with gratitude and joy, when we say, "The Lord is my portion:" but it is enough to fill us with wonder and astonishment to read, "The Lord's portion is his people." He is so great, and they are so insignificant; he is so holy, and they are so polluted; he is so glorious, and they are so mean. But he chose them in preference to others, when all lay before his eye. He redeemed them, when enslaved and alienated from him. He claimed them, when held fast by their tyranising foe. He possesses and enjoys them as the objects of his love. He inhabits them, as his temple. He protects them, as his children. He will dignify them in heaven for ever. They are the Lord's lot. His inheritance. His vineyard. His garden. His spouse. Think, believer, of the honour conferred upon you, in calling you the Lord's portion! Once a wandering sheep, but now returned unto the Shepherd and Bishop of your soul. Angels are never called his portion—his jewels; but you are. Walk as the Lord's chosen bride, who is going home to be openly united to her beloved bridegroom. Give to grace its righteous due, for it is by favour that you are distinguished. Let me lie down on my pillow to-night, impressed with this thought, "I AM THE LORD'S PORTION."

His portion is his care,
  He keeps it day and night:
No other can with this compare,
  'Tis Jesu's chief delight.

r with the Lord there is mercy.—Ps. cxxx. 7.

Mercy has been shewn to us, but it dwells in d. It is one of his perfections. The exer- e of it is his delight. There is mercy with s Lord in all its *fulness*, he never was more rciful than now, nor he never will be. There nercy with the Lord in all its *tenderness*, he full of compassion, his bowels are troubled us, his tender mercies are over us. There nercy with him in all its *variety*, it suits every e. Here is mercy that receives sinners, mercy it restores backsliders, mercy that keeps be- vers. Here is the mercy that pardons sin, it introduces to the enjoyment of all gospel vileges, that blesses the praying soul far be- id its expectations. With the Lord there is rcy, and he loves to display it, he is ready to part it, he has determined to exalt and glorify

There is mercy with the Lord, this should courage the miserable to approach him; this orms the fearful, that they need bring noth- ; to induce him to bless them; this calls upon ckaliders to return to him; and this is cal- ated to cheer the tried christian, under all troubles and distresses. Remember, mercy ike God, it is infinite and eternal. Mercy always on the throne. Mercy may be obtain- by any sinner.

Believer, on the Lord recline,
His mercy's boundless and divine!
See from the cross how wide it flows,
Beyond the extent of all thy woes!

Holding forth the word of life.—Phil. ii. 16

That is the gospel. It reveals life in the promise, and in the person and work of Christ. It presents life, as God's free gift to the condemned and guilty. It is employed to produce life, through the power of the Holy Ghost. The life which it reveals, presents, and produces, stands in the favour of God—in union to the person of Christ—in the possession of the Spirit—in fellowship with the fountain of life—in freedom from all condemnation—and in a title to eternal glory. This gospel is entrusted to us, it is entrusted to us for others, and we are to hold it forth as, a light in a dark place—as food provided for hungry sinners—as a pardon for condemned criminals—and as a rule for quickened souls. It is to be held forth in the public ministry—by a holy conversation—and by every possible means. Beloved, let us view the gospel as "the word of life." Let us remember the obligation that is laid upon us to hold it forth. Let us ask ourselves, are we holding it forth as we should? Let us hold forth this word of life by speaking—by writing—by purchasing and distributing little works which have been printed for the purpose—and by assisting those who have consecrated their time and talents to the work.

Come, let us with a grateful heart,
In the bless'd labour share a part;
Our prayers and offerings gladly bring,
To aid the triumph of our King.

The righteous shall flourish as a branch.
Prov. xi. 28.

Such are justified by the faith of Christ. To them the Lord hath brought forth his righteousness, in them the Lord hath put his Holy Spirit. They are just before God in Jesus, and they are consistent before men, bringing forth the fruits of righteousness to the praise of his glory. They are compared to a branch, which is united to, and forms part of the parent tree. So are they united to Jesus, and one with him. All their support is from him, and they derive all their supplies from his fulness. He is the source of their life—beauty—strength—and fruitfulness; Apart from him they are barren, withered, and dead. He supplies them secretly, as the tree does the branch with sap; but he sheds on them also the dew of his grace, and the showers of his blessing. In consequence of this they grow, flourish, and bear fruit. He prunes them by afflictions, but it is only that they may bring forth more fruit. Autumnal winds may strip them, and wintry frosts may lay them bare, but their life is in the root. Hid with Christ in God. See, beloved, the effect of union to Christ—we flourish. The doubtful state of some professors. The proof of a righteous state, even a consistent course.

The trees of righteousness shall rise,
  Water'd each moment from above,
And bear the fruits of paradise,
  The glorious fruits of faith and love.

Lead me to the rock.—Ps. lxi. 2.

That rock was Christ. He was first promised, then prefigured, and then manifested. He is the smitten rock, which supplies his thirsty ones; the rock of ages, which sustains his feeble ones; the great rock, which revives his weary ones; the high rock, which protects his hunted ones; and the cleft rock, which hides his timid and fearful ones. In this rock, we are safe. From this rock, we can see the land which is very far off. By this rock, we are sheltered from the storm, and screened from the scorching sun. We often wander from it. At a distance we learn its value, and sigh for the privilege it confers. But wherever we may be, it is accessible to us. Yet we need a guide, to conduct us; and a friend, to assist us. Then let us determine with the Psalmist, however far off we may be:—"From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." Jesus is all we need. He has all we can possibly want. Prayer is always allowed, approved, encouraged, rewarded. Led to him, we shall be raised above our fears, above our foes, and above our expectations. He is able to do for us exceeding abundantly above all that we can ask or think.

When sorely afflicted, and ready to faint;
Before my Redeemer, I'll spread my complaint;
In every new trial, to him will I cry,
Lead me to the rock, that is higher than I.

Ye are Christ's.—1 Cor. iii. 23.

Who are Christ's? The saints whom he hath set apart for himself. Those who worship him as their God and Saviour. Or, christians, who believe on his name, surrender at his call, and submit to his will. All christians, though of low stature, though compassed about with infirmities, though often cast down through doubts and fears. They are Christ's, and in consequence, his Father is theirs—his Spirit is theirs—his righteousness is theirs—his atonement is theirs—his peace is theirs—his wealth is theirs—himself and all he has is theirs. If they are Christ's, he will defend them as his property—support them as his children—and cherish them as his bride. If we are Christ's, then we should attentively listen to him, when he speaks. Cheerfully obey him, when he commands. Refuse to believe any thing that may be suggested against him, by satan or men. Always own him as our Lord and Master. Frequently visit him on the throne of grace, at his table, and in his house. Live upon him now, in hope of living with him for ever and ever. Reader, have you good evidence that *you are Christ's?* Are you daily looking to him for wisdom, righteousness, sanctification, and redemption.

All things I want, but One is nigh,
My want of all things to supply;
Pardon, and peace, and liberty,
Jesus, I all things have in thee.

I am the way.—John xiv. 6.

This is a beautiful figure selected by Jesus to set forth his adaptation to us. We are at a distance from God,—as sinners, there is by nature no way in which we can approach God with acceptance. But Jesus by becoming the Mediator, became the way to the Father. He is the way from a state of sin, to a state of holiness. From the dread of wrath, to the enjoyment of eternal love. He is the way to acquaintance with God—reconciliation to God—acceptance with God—relationship to God—enjoyment of God—conformity to God—and to the presence and glory of God. As a way he is suitable to all sinners—open to all who are willing to make use of him—safe for all who venture upon him—and the only way from the wrath to come.—Observe.—We are all out of the way by nature. We are convinced of this fact by the Holy Spirit. We discover our need of just such a way as Jesus is. We enter upon it by faith. We often moisten the way with our tears. We have to travel along the way with patience. And every one that really enters upon it, arrives at the end of it in safety. Beloved, the ground on which we stand is good, the way in which we walk is direct, and the end of the journey we have commenced,—is everlasting life.

Thou art the WAY—to thee alone,
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, in thee.

ly belvved is mine and I am his.—Song ii. 16.

This is the language of holy assurance. Christ s given by the Father to sinners, he is God's unspeakable gift. He is presented in the gospel to every one who hears or reads it, without money and without price. He is accepted and received by faith. The reception of Christ is ratified by solemn engagements, the party engages to be his, and his alone. It is confirmed by holy fellowship. He that claims Christ, lives in communion with him. "My beloved is to me," the Saviour in whom I believe and trust—the husband whom I reverence and love, the Lord whom I adore and obey—the portion on which I live—and the beloved One upon whom my heart and affections are set. "I am my beloved's." He chose me, or I had neve chosen him. He redeemed me, or I had sti been a slave. He called me, or I had still bee wandering from God. He sanctified me, or had still been vile and polluted. He manife ed himself to me, or I had never seen his glo "I am to my beloved," his sister-spouse—portion—his delight—his choice out of worlds—his glorious crown, out of the spoil has won. Beloved, seek assurance, nor eve satisfied but as you say, "He is mine, I am his."

Jesus my love, my life, my peace,
Jesus is mine, and I am his,
His bride, his dear bought property,
Who lov'd and gave himself for me.

Knowing the time.—Rom. xiii. 11.

We cannot know the future, but we may k
the present time. Indeed we ought to k
it. What is its character? It is the time
satan's power, he is active, energetic, and de
mined. It is the time of the world's danger
is asleep, or deluded, or enraged against
cause of God. It is the time of God's forb
ance—justice now waits, grace sits enthro
mercy kindly warns, and it is called the acce
time, the day of salvation. It is the time of
Church's duty—for it is working time, it is e
ing time, and therefore precious time. It
singular time—we have such facilties for d
good, so many calls to action, so many enc
agements to persevere, and our responsibilit
so deep and solemn. Let us therefore know
time. We may learn its character, partly f
God's word, and partly from observation.
us improve our knowledge and turn it to acco
by stirring up others who are drowsy, and
embracing every opportunity of doing good
selves. Let us employ every talent, and imp
every opportunity to the utmost. Remem
the time to do good, and to get good, mus
short. The end of the present period will
solemn, deeply solemn. We should be wak
—watchful—laborious—liberal.

Divine Instructor! grace bestow,
Teach me the present time to know;
Help me each talent to improve,
And serve my God in faith and love.

Christ in you the hope of glory.—Col. i. 27.

The object of a christian's hope is glory. But the exact nature of that glory is unknown. Its greatness is at present inconceivable. It is said to comprise an inheritance—a kingdom—a crown—gladness—exceeding joy. It is a crown of glory—a weight of glory—eternal glory—the glory of our Lord Jesus Christ. It is glory clothing us—glory in us. It will robe the body. It will fill the soul. It includes purity and power, wisdom, and knowledge. It is waiting to be revealed. We expect this. This hope or expectation originates in grace—is produced by the Holy Spirit—springs from faith—rests on the promise and oath of God—waits God's time—and purifies its possessor. The evidence or proof of this hope, is *Christ in us*. He dwells in his people by his word—by his grace—and by his Spirit. He dwells in us as a King in his kingdom, ruling—as a Master in his family, providing—as an Owner in his habitation, claiming—as the sap in the tree, supplying—as God in his temple, to be adored. If Christ dwells in you, he dwells in your thoughts—desires—affections—enjoyments—and aims. Is Christ in you? Are you hoping for glory? Is the glory you hope for, the fruition of God?

Jesus, in me for ever dwell,
Thyself, the gift unspeakable:
The hope of heavenly bliss impart,
The glorious earnest in my heart.

Partakers of the benefit.—1. Tim. vi. 2.

The gospel is a benefit. One of God's greatest and best gifts. It benefits every person who receives it. It benefits his intellect, informing it. It benefits his heart, sanctifiing it. It benefits his conscience, giving it repose. It benefits his temper, controuling and sweetening it. It benefits his life, preventing many evils, and directing to the attainment and possession of many blessings. It benefits the family where it rules. It makes the Master, kind; the Mistress, considerate; the servants, attentive and industrious; the parents, examplary; and the children, obedient. It benefits the commonwealth in which it works. It suggests good laws, requires good government, and makes good subjects. Have we partaken of this benefit? What is intended by this? It is to perceive its divinity —to approve its doctrines—to receive its blessings—to submit to its precepts—to observe its ordinances—to test its joys—and to employ it for every useful purpose. Some hear of it, others listen to it, others taste and disapprove of it, some partake and are benefitted by it. In their state, they are justified—in their character, sanctified—and in their circumstances, happy, for all things work together for their good. Have you *benefitted* by the gospel?

Lord, grant this benefit to me,
And let me feel, and taste, and see,
What glories in that gospel dwell,
Which saves believing souls from hell!

forgiveth all thine iniquities.—Ps. ciii. 3.

e daily need to be pardoned, for we daily Our sins are of an aggravated character. r are the sins of a ransomed captive, against who redeemed him at the price of his blood. r are the sins of a peculiarly favoured ser-, who lives in his master's house, sits at his :er's table, and owes his all to his master's ality, against the master who thus favours They are the sins of a beloved child, ıst the wisest, kindest, and best of fathers. faults are many—various—frequently re-ed—and inexcusable. Yet the Lord forgiveth ur iniquities. He pardons like a God, fully eely—consistently. Every pardon is the price of the blood of Jesus. When he par-ı, he secures hatred to sin, sorrow for sin, a departure from sin. He pardons like a er, he does so tenderly—frequently. David bare this testimony to God's pardoning :y, was no common sinner. He had been :y of adultery—deception—murder. He led :rs into sin, charged it upon providence, and t under the guilt of it for months. He made record with a smarting conscience, and with ateful heart. Reader, are you pardoned? you guilty? God is ready to forgive, confess, , plead Jesus, and be forgiven.

Saviour, I long to testify
The fulness of thy gracious power!
Pardon my sins, thy blood apply,
That I may sovereign grace adore!

The night cometh.—John i. ix. 4.

Night is the emblem of death. There i
erally something dreary and gloomy in the
and so there is in death. When death com
our opportunities of doing good in this
are over: let us therefore improve the pr
When death comes, our work should be d
it is not we must leave it unfinished,
therefore work while it is called day.
death comes, we must bid our friends far
let us therefore treat them, and enjoy the
those that must soon leave them. When
comes, we shall go home to rest; our
will find a home in the grave, and sleep c
and soundly there; and our souls will
home in the presence of Jesus, and enjo
sweetest repose and satisfaction there.
night cometh," it is not far off; it draw
nigh to some of us; it may overtake us sud
we are therefore warned that we may be
Let us endeavour as believers in Jesus, to
the fact—let us redeem the time—let us
through the whole day—let us be ready f
night, having our work done, our limbs wea
appetite for heavenly things sharp, and
glad to go home, The night of death, is pr
tory to the morning of the resurrection; th
shall arise refreshed, strong, glorious, imm

O glorious hour! O bless'd abode!
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of my soul.

retaineth not his anger for ever.—Mic. vii. 18.

'he wrath of God is dreadful, but this is only ected against his obstinate and determined mies. The anger of the Lord is distressing, is directed against his people for a time. h one may say, "*Thou wast angry with me.*" us look at this solemn fact, God had been ry. The cause of his anger is sin. The ect with which he is angry, is his child. The ure of his anger is paternal. The design of anger is correction. The effects of his anger various, sometimes it affects our temporal ıgs, it always does our spiritual comfort and The continuance of his anger is transient. anger endureth but a moment, in his favour ife. But when God is angry with us, ry hour appears a day, and every month ear. But it is cheering to know that he ıineth not his anger for ever. He is not urally angry. He is never sovereignly ry. He is not always, or long angry. He ks to the atonement—he listens to the cry he corrected one—love works in his heart—remembers his covenant—and he proves that delighteth in mercy. Wrath will burn for r against impenitent sinners, being fed with fuel of sin. Anger against a child soon ns out, or is quenched by the waters of love.

He passes all our follies by,
And all our sins forgives,
His wrath doth in a moment die,
His love for ever lives.

Thy loving-kindness is better than life.
Ps. lxiii. 3.

Life is existence. Here it means, existence under the most favourable circumstances: as life in ease—honour—plenty. The life of a social being in the enjoyment of gratification, as a merchant in his business—a student at his books—a monarch on his throne. Life surrounded by all that is desirable. But what then is God's loving-kindness? It is his love displaying itself in kind words—kind acts—kind discoveries of his divine excellencies—feasting the soul with spiritual delights. This is better than life, for it bestows greater blessings—it confers higher honours—it imparts sweeter pleasures—it raises higher expectations—and it throws around us greater security. It is better, for it is more lasting—it is more suited to the nature of the soul—it is truly glorious. It is unmixed good—unfading pleasures—inexhaustible wealth. Well then may the Psalmist prefer it to life, and well may he say, "My lips shall praise thee." I will commend thee in conversation. I will give thee thanks in my devotions. I will praise thee for its discovery, for my present enjoyment of it, and for the prospect of eternally enjoying it. Do you value life? Do you prefer God's loving-kindness to it?

Thy favour and love I prefer
To life in its happiest hours,
Possest of a Paradise here,
When mercy my spirit o'erpowers.

Faint, yet pursuing.—Judges viii. 4.

Gideon's soldiers were in a painful situation, they were faint. Yet they were the Lord's selected host, and they were steadily following their Captain. But from their exertions—their conquests—and the want of food, they were faint. They were faint near the Jordan, where God had done such great things for their forefathers, and just as their victory was being completed. All this is true of the Lord's people now Though the Lord's beloved ones, though the soldiers of the cross, from the burdens they have to bear, from the trials they have to endure, from the conflicts they are engaged in, and from the want of sufficiently feeding on spiritual provisions, they often feel very faint, dejected, and dispirited. Still these men were pursuing. They did not give up, nor give way to carnal reason, which may have suggested—"If God were with us, he would supply us, or not allow us to feel thus faint." They pursued their vanquished foes, in obedience to God's commands, and as encouraged by God's promise. They were pursuing in faith—in hope—with certainty. Brethren, let us imitate these worthy men. Do you feel faint? Does it appear in prayer?—in labour? Still pursue. Pursue though very weak. Pursue because God is with you.

Wrestle on in prayer unceasing,
'Till you see the foe destroy'd,
Bless'd with all the victor's blessing,
Crown'd with all the life of God.

Who healeth all our disease

The Lord is the Physician, l
body and the soul. He is esp
of the soul. The patient is
cause of all disease and sufferi
seat of the malady is in the he
of it is most loathsome and aff
the memory, the affections, th
will, yea the whole man.
subjects of this disease. We a
No one can heal us but the Lo
the great Physician, to him we
be restored to health. To enc
so, look at his qualifications.
wise, tender, and skilful. H
without a parallel; and so is hi
remedies he employs are his pr
holy word, and his blessed Sp
of application is by affliction
convictions, and secret energy.
in any case of effecting a cure.
bad case, but he could say, "H
diseases." This testimony is p
undoubted. Sinner, thou art sic
go to Jesus. Backslider, thou art
Believer, art thou not desiring
Then go to Jesus this night
"Lord, if thou wilt thou canst

Forgive, and make my natur
My sinful maladies remove
To qerfect health restore my
To perfect holiness and lo

JULY 7.

s not sleep as do others.—

leep is here used in a figurat
ostle does not refer to the rep
ut to the state of the mind.
suspension of the energies in f
holy affection. An impropel
from the scenes of action. A s
door to death. Others are asle
are asleep. Professors are asl
not sleep as do others." If
sleeping *where?* On the p
after that dreadful battle, an
the dying, and the dead. In
the plague, while we possess
if applied, would heal the in
of slaves, while we have the
in our pockets. In a town
we have the means of resto
country, when we know
of food. If we sleep, it i
In the day, on a harvest d
opportunity. If we sleep,
the labourer sleeping in t
the storm is coming, and
all exposed. Like the s
when the foe is in the f
virgins, when the brideg
us therefore not sleep,

See professors round
Rouse my soul, a
Carefully the precep
Labour for the gl

He will turn again.—Micah vii. 19.

Here is a melancholy fact intimated. The Lord had turned away his face from his people. He was displeased. There were now no sweet visits. No love tokens. No intimate communion. But he threatens. He frowns. He smites. He shews his displeasure. He is angry, but not wrathful. He has sworn that he will not be wroth with us. "*He will turn again.*" Here confidence is expressed. He smites but to correct. He frowns but to bring us to repentance. He will turn again and *look* upon us, as he did on Peter when he broke his heart, and brought him back with weeping and supplication. He will *speak* to us as he did to Mary, when he said, "Thy sins are forgiven thee, go in peace." He will *smile* away our fears, take us to his bosom, and again assure us of his love. He *will*, for he has promised to do so. He *will*, for he has always done so. He *will*, for the love of his heart prompts him to do so. He *will*, for he delighteh in mercy. Then let us mourn over our follies, but not despair of pardon. Let us weep, that we have grieved our kind and gracious God, but not yield to gloom. Let us confess our backslidings, and expect him to return. Let us wait upon the Lord, who hideth himself from the house of Israel, and let us *look for him.*

Saviour, while after thee we mourn,
Thou wilt compassion shew,
In mercy to our souls return,
And all our sins subdue.

I will be their God.—Jer. xxxii. 38.

This was spoken of the literal Israel, but it plies also to the spiritual Israel. It refers to who are gathered to the Lord Jesus. To ery penitent sinner, who is returning to God th weeping and with supplication. To every ne to whom the Lord gives a heart to know im, and who trust in his gracious word. To all rue believers. What does this promise include? 'I will be their God," they shall own my authority—receive my word—bow at my throne—engage in my service—do my will—prefer me to all beside—make me the object of their trust, worship, and love—"*their God.*" "I will be their God," they shall have my wisdom to guide them—my power to protect them—my love to assure them—my mercy to save them—my holiness to sanctify them—and my Spirit to comfort them. As their God I will be *with* them. I will be *for* them. I will be a God *to* them. I will never fail them, nor forsake them, but will do for them all I have promised in my word; and confer upon them all I have provided in my covenant. Believer, see in this promise, God's greatest mercy, he gives you himself to be your God. Man's highest honor, to have God so nigh unto him, and engaged for him. Jehovah is his God for ever.

On this support my soul would lean,
And banish every care;
The darkest path is cheer'd with smiles,
If God is with me there.

He shall be for a sanctuary.—Isai. viii. 14.

That is, the Lord Jesus shall, for of him the Prophet speaks. He is the sanctuary in which we are safe from the wrath of God, the curse of a broken law, and the evil designs of satan. This is our refuge to which we must repair from enemies, storms, and troubles. Here we can worship God, on a throne of grace, with confidence, faith, and acceptance. And by him God will manifest himself, and impart instruction on all matters of importance. In this sanctuary we may expect a supply of all our wants—deliverance from all our fears—defence from all our foes—help in all our troubles—the sanctification of all our sorrows—and safety while we continue below. Reader, you should fly to Jesus in every trouble. You should expect from him whatever you really need. He shews you how gracious God is to you, and sets forth the blessedness of all true believers. Is he your sanctuary? Have you ever *met* God in Christ? Do you *worship* God in Christ? Do you look for all you *want* in Christ? If he is your sanctuary, seek to glorify him. Expect to find every blessing in him. In every difficulty and danger repair to him, and praise the Lord for such a glorious dwelling. Here you are safe. Here you will enjoy peace. Here you will obtain grace.

In Christ I every glory view,
Of safety, strength, and beauty too;
Beloved Saviour! ever be
A sanctuary unto me.

God who is rich in mercy.—Ephes. ii. 4.

In consequence of sin our misery is great, but it cannot be so great as God's mercy. O sufferings are many, but God's mercy is an a tidote for all. Mercy is the wealth of Gc which he lays out upon his people. It is t sympathy of God, which he displays toward l afflicted children. It is that by which he affected, with a sense of all our sufferings; as is written of his people of old, "In all th affliction he was afflicted, and the angel of l presence saved them: in his love and in l pity he redeemed them: and he bare them, a carried them all the days of old." The mer of God is infinite. It flows through Jesus. is glorified in soothing our sorrows, supplyi our wants, pardoning our sins, relieving o distresses, and restoring us from all our wa derings. Beloved, God is rich in mercy t night. He has mercy for thee; just that mer which is necessary. He says, "I will ha mercy, and not sacrifice." Believe his promis Plead for mercy at his throne. Expect him t glorify his mercy in thee. You need no recon mendation, but your misery. No greater encou ragement than this, "He is rich in mercy, ric unto all that call upon him." Honour him the to-night, by placing confidence in his word.

High as the heav'n o'er earth extends,
His mercy all our sins transcends;
Far as the east from western climes,
He casts the guilt of all our crimes.

The Lord reigneth.—Ps. xcvii. 1.

That Lord is thy Saviour. He wears thy nature. He knows thee well. He loves thee more than a mother does her first-born, her only son. He keeps thy welfare in view in all he does,—and in all he permits. He reigns universally, over all worlds. He reigns supreme, thrones and dominions, and principalities, and powers, are made subject to him. In his government he equally displays his wisdom and power—his justice and mercy—his sovereignty and grace. He reigns to advance the interests of holiness, the happiness, and endless welfare of his people. He reigns over his enemies, and secretly frustrates their designs, using their energies for the accomplishment of his purposes. He rules *in* as well as *over* his friends. Thus he preserves them from evils, manages their affairs, and fulfils his word. "*The Lord reigneth.*" Think of this when satan besets and harrasses you. When sin rises within you, perplexing and distressing you. When providence frowns on you, crossing your plans, blasting your gourds, and trying your faith. When you have fightings without, and fears within. When enemies oppose you, when sickness lays you low, and when death stares you in the face. Rejoice in this, that your Saviour reigns supreme, and therefore you are safe.

The Lord is king, rejoice and sing,
My Lord and king thou art,
Thy Spirit reigns, thy love maintains
Its sway within my heart.

Let us keep the feast.—1 Cor. v. 8.

Paul is referring to the Passover;—when the lamb was slain, the door posts sprinkled, the first-born of the Egyptians destroyed, and the deliverance of Israel secured. Christ is our passover lamb; his blood was shed for us, and is sprinkled upon us; our foes are destroyed, and our salvation secured. The Israelites were to feed on the lamb, whose blood secured them; and we are to feed on Christ, by whose blood we are redeemed. "Therefore let us keep the feast." It is a feast upon a sacrifice, upon Christ as crucified for us. He is not only our ransom, but our food. Our souls are fed, by taking in believing views of his glorious person, finished work—complete conquest—and eternal honors. The eye should be daily directed to Christ. The mind should be engaged with Christ. The heart should feed upon Christ.—He is the life-giving bread. He says, "He that eateth me, even he shall live by me." We are invited to a feast, the substance of that feast is Christ. Let us then *daily* keep the feast.—Let us keep it with much prayer. With heart praise. In faith and hope. With humility and seriousness. With godly sorrow, and lively joy. Let us keep it for God has bidden us. Let us keep it, for we honor Jesus by doing so.

On Jesus let us daily feed,
And keep the gospel feast;
In him is all our souls can need,
Life, health, and food, and rest.

Be no more children.—Ephes. iv. 14.

This refers not to state, but to stature. We are always in the relation of children, but in understanding we should be men. The Lord has made provision for the growth of his people, and he exhorts them to grow. We should advance in knowledge, children are satisfied with trifles, we should not be. We should increase in strength, and become strong in the grace which is in Christ Jesus. We should also become more courageous against our foes, bold in the Lord's cause, and stedfast in our attachment to divine things. Our faith, our hope, our love, and our zeal should grow. We should not be stationary; but from babes, grow up to young men; and from young men, to fathers in Christ. In order to our growth we must make use of food, exercise, and devotion; we must feed upon Christ, exercise all our graces, and live in fellowship with God. That we may grow, the Lord has given us his book, his ordinances, and his Son. To perfect our character, he uses his ministers, his providence, and even his foes. He has promised that we shall "grow as the vine," and "go forth and grow up as calves of the stall." Let us set our heart upon growing, and attend to this salutary caution, "That ye be no more children."

Then, Lord, forbid, forbid that we
Should ALWAYS little children be;
But may our path shine more we pray,
And more until the perfect day.

y weak our peace—strengthen whether
d away our affections from God—close t
uth in prayer—silence the voice of praise
aken and pollute the soul—and raise a clo
ween God and us, so that we cannot see l
e, or enjoy his love. When we yield to
l it prevails against us, we must expect
l the rebukes and reproofs of the Holy Spi
hin; the rod of affliction may also be laid
hout; confusion and perplexity will be f
ore the throne; and our state calls for hun
ion, confession, and repentance toward Gc
the Lord sanctify this experience to us,
l lead us to hate sin more, and loathe ou
ves before God; we shall become mc
ehful and prayerful; we shall be more je
of ourselves, and careful to avoid all appe
e of evil; and when again set at liberty,

I am glorified in them.—John xvii. 10.

The work of Jesus was to glorify the Father, and the Father is glorified in him. Our work should be to glorify Jesus, and he is glorified in us. His blood is glorified, in our pardon, peace, and cleansing from all sin. His righteousness, in our complete, perpetual, and eternal justification. His power, in our seperation from the world, and preservation unto eternal life. His mercy, in our quickening, and numerous comforts. His word in our liberty, and holy joy. His condescension, in our fellowship and communion. His faithfulness, in the answers we receive to our prayers and petitions. His love in our boldness and access with confidence at his throne. His goodness, in our supplies and supports under trouble. His sympathy, in our afflictions and sorrows. His patience, in bearing with our perverseness and many infirmities. His grace, in our whole lives, in death, and in our eternal salvation. Jesus is glorified in us, for all we *are*, we owe to him; all we *have*, we receive from him; and all we *hope for*, we expect from him. His church is his glory, and he will make her glorious. He will present her unto himself a glorious church, not having spot, or wrinkle, or any such thing. Sweet thought, Jesus is glorified in me!

Now glorify thyself in me,
  Saviour, Redeemer, Friend!
Fain would I live and die for thee,
  On whom I now depend.

' *know that thou favourest me.*—Ps. xli. 11.

What believer does not know this! And yet who is sufficiently affected by the fact. If God had not favoured us, we had been still dead in sin. Or we had been smarting under the lashes of a guilty conscience. Or we had been shut up in despair. Or our enemy had triumphed over us. He is superior to us in wisdom, power, experience, and perseverence. He has had great advantage given him by our weakness, timidity, and cowardice; by our powerful corruptions, and ignorance of his devices. He has endeavoured to lead us into sin, draw us into apostacy, or drive us to despair; but he has not prevailed. He certainly would if the Lord had not favoured us. But Jesus has interceded for us. The Holy Spirit has helped our infirmities. Our heavenly Father has faithfully fulfilled his word, and has restrained, curbed, and kept him back. He has shielded us in the day of conflict, and protected us in the heat of the battle. He has given us strength equal to our day, and we have found his grace to be sufficient for us. Surely the Lord has favoured us, for we have stood, when many have fallen; we have persevered while many have gone back; we live to-night as the monuments of his mercy. Each of us may say, I am God's favoured child.

Then will I trust his power and grace,
  Deliverance to command,
Till with his saints, before his face
  In endless bliss, I stand.

Him that overcometh.—Rev. ii. 17.

Every christian is a soldier, and he is exhorted to conduct himself, as a good soldier of Jesus Christ. Every christian soldier must go to war. His enemies are numerous and powerful. They must be conquered, for they will never yield. He must never propose, or accept of any terms with them. He must fight until they are entirely subdued. He must overcome the world. He must conquer satan. He must rule over his own spirit. Heaven is the home of conquerers. Honors unspeakably glorious are reserved for them. Jesus, the captain of their salvation, will give them to eat of the tree of life, and of the hidden manna—to possess the white stone, with the new name written—the morning star—the white raiment—to be a pillar in the temple of God—to wear a crown of life—and to sit with him on his throne. All these are promised to him that overcometh, there is therefore something to animate, to stimulate, to encourage us. Every indulgence that can be granted, every honor that can be conferred, will be the portion of the conqueror. Let us therefore, wrestle, strive, and fight; using the whole armour of God, strong in the grace of Jesus, keeping the eye upon the prize, and stimulating each other in the conflict. By faith we conquer.

Then let me meet my three-fold foe,
And conquering on to conquer go,
Arm'd with his sword, and mind, and name,
Who hell, the world, and sin o'ercame.

Ye are come to the blood of sprinkling.
Heb. xii. 24.

The blood that was shed for sin, was sprinkled on the sinner; the former action made atonement, the latter declared the offerer clean. The blood of Jesus is the blood of sprinkling. It has made peace for sinners. It speaks peace to sinners. It cleanses from all sin, and it does this meritoriously—efficaciously—infallibly. It heals the wounded conscience, perfumes our services, and confirms the covenant. It secures us, as the blood of the Passover did the Israelites; and it satisfies the claims of infinite Justice. It procured pardon for the guilty—life for the dead—redemption for the captive—and all grace for graceless sinners. As believers we come to this blood of sprinkling. We come to *hear* it, for it speaks better things than the blood of Abel. We come to *trust* in it, for it alone procures us acceptance with God. We come to *prove* it, and enjoy the blessedness that results from it. We come to *plead* it, that we may obtain mercy and find grace to help in time of need. We come to *rejoice* in it, for it is a source of comfort, consolation, and joy. We come by faith. We come whenever annoyed by guilt, disturbed by fears, beset by satan, pinched by want, and when death is near.

Upon the cross my Saviour hung,
And shed his vital blood;
And every wound is now a tongue
To plead my cause with God.

Blessed are they that keep my ways.
Prov. viii. 32.

The Lord's ways are various, but they all lead to glory, honour, immortality, and eternal life. There is the way of salvation—or the way to be delivered from the guilt, power, and consequences of sin. The way of peace—or the way to obtain, enjoy, and maintain peace of conscience. The way of holiness—in which we acquire and increase it. The way of truth—or the way to learn, experience, and practice it. The more excellent way of charity, by which we recommend our religion, and benefit our fellow men. There is no entering upon, or walking in either of these ways but by faith. We are saved by grace through faith. By faith we have peace with God. Purifying their hearts by faith. The truth of God must be believed, or it will never be practically known. Faith worketh by love. Here is the commendation, "that *keep my ways*." They keep the eye on them, the heart toward them, and the feet in them. They keep them with care—with fear—with constancy. Such are *blessed*. For they perceive correctly—they choose rightly—they walk safely—they live happily—they progress gradually—they proceed honourably—and they end gloriously. Reader, are you *in* the Lord's ways? Do you *love* and *prefer* his ways to all other?

Prone to stray and start aside,
Saviour! keep me near thy side,
Make me walk in all thy ways,
Teach me to shew forth thy praise.

the promises of God in him.—2 Cor. i. 20.

s all light is in the sun, so all grace is in ist. The promises which are scattered over bible, all centre in Jesus. The promises of ›ture are divine, they make known the na- and disposition of God. They all originated race--they are proofs of unbounded benevo- e—they display infinite condescension—and r are intended to strengthen our faith and e. They are in Christ. In his mouth as true Witness—in his hand as the Surety of better covenant—in his heart as the Bride- ›m of his church—in his will as the gracious tator—in his inheritance, as the Heir of all gs—and are all comprehended in himself, as mercy promised to our forefathers. He pub- es them as a Prophet, confirms them as a est, and fulfils them as a King. Some of n relate to the world, and some of them ex- ively to the church. Some of them regard body, others the soul. They embrace all e, and run forward into eternity. In Christ, y promise is *yea* to the Greek, and *amen* to Jew; that is, they are confirmed to all be- ers whether Jews or Greeks. Beloved, let elieve them—plead them—and rest our souls n them. They were made for us, and shall ulfilled to us, for God is faithful.

Here I repose my trust,
On these my hopes recline;
Eternal truth and righteousness,
Appear in every line.

Fury is not in me.—Isaiah xxvii. 4.

It is easy to mistake the character of God. This is very often done. We think him wrathful. We are afraid of him. But in Jesus, God meets us, blesses us, and assures us, that there is no fury in him. Here is a *basis* for hope. If there is no fury in God, there is love, and I may hope. He will not refuse my application, despise my prayer, or drive me from his throne. Here is a *source* of comfort. If there is no fury in God, the wrath of man is vain. The rage of hell is harmless. Here is an *antidote* for my doubts and fears. If there is no fury in God, my dread of death is unfounded, my fear of rejection is childish, my alarm at the approach of judgment is causeless. Here is a *call* for gratitude and praise. If there is no fury in God, I may draw near, I may confide in him, I may expect good things from him, I ought to praise him. If there is no fury in God, whom shall I fear? Of what shall I be afraid? He is a refuge in trouble. A well of living water in the desert. A vineyard in the wilderness. A river, the streams whereof make glad the city of God. God is not wrath, but love. God is not darkness, but light. Christian, be careful what views you entertain of your God. Be sure that they are scriptural, that they are derived from the new covenant.

Fury is not in me,--but love,
Behold the proof, my Son I gave!
And still my tender mercies move,
From sin, and death, and hell to save.

Jesus only.—Matt. xvii. 8.

Moses and Elias had been with them on the mount, but they were gone, Jesus only remained. How many things change, or pass away, as health—wealth—trade—comforts—ministers—relatives—youth—vigour—prosperity. But whatever changes, Jesus is the same. He is the same in his nature, which is love. In his purpose towards us, which is grace. In his promises, which are faithful. In his offices, as Priest—Intercessor—King. In his blood, which is always efficacious. In his relations, for he is the Father—Brother—Husband—Friend. The same yesterday, to-day, and for ever. The passage forms a suitable motto for us. *Jesus only*, as my plea at the throne of grace—as the object of my faith, desire, and confidence—as my hope and ground of acceptance with God—as my pattern and example—as my joy and song—as my King and Lawgiver—as my all in all. Let us endeavour to keep the eye and the heart always on Jesus. Let us rejoice that when Moses and Elias departs, Jesus remains. Let us remember, that the dark cloud or the bright vision, makes no change in him. Let us expect Jesus to sweeten and sanctify all bereavements, and to preserve us from the snares which accompany prosperity.

He's all that's good and great,
All that I can admire;
All that Jehovah can bestow,
And all my soul's desire.

Rejoice evermore.—1 Thess. v. 16.

The christian is *described* as happy, "rejoicing in Christ Jesus." He is *required* to be happy, "Rejoice evermore." This joy is a fruit of the Spirit. It is the effect of faith. It is associated with hope. "Rejoicing in hope." It is the soldier, rejoicing in his courageous and conquering captain. The mariner, rejoicing in his wise and experienced pilot. The penitent, rejoicing in his pardoning and gracious God. The prodigal, rejoicing in his kind and loving father. The lover from home, rejoice in his beloved one at a distance. This joy is sometimes unspeakable and full of glory. It is always holy joy, and is easily damped and weakened by sin. Christian, thy God bids thee rejoice. The Lord's people of old, were exceeding joyful in all their tribulations. A solid foundation is laid for thy joy in God's holy word—in his gracious covenant—in the fulness of Jesus—and in the glorious perfections of God. Our joy is very often injured, by our uncertainty about our calling and election, these should be made sure. By our unbelief, which insults God while it injures us. By low views of Christ. By a hasty spirit. By worldly entanglements. By an uneven walk with God. By selfishness in our religion. Believer, you ought to be happy.

Rejoice evermore in the truth and the power,
And the grace, of your heavenly Friend;
Till to us who believe he his glory doth give,
And a kingdom that never shall end.

This man receiveth sinners.—Luke xv. 2.

This was a charge brought against our Lord, but it is full of consolation to us. He did receive sinners, and he received them *as sinners.* He does receive sinners still, and receives them notwithstanding their sins; yea, because of them. He receives the very worst of sinners; however worthless, despised by others, or peculiar their circumstances may be. Sinners of every clime, at any age, without making a distinction. Every sinner that comes to him, is received by him. He receives them with all their sins upon them, however polluted, or however base. He receives them without any thing to recommend them. Without any reluctance. Most graciously. He receives them to pardon all their sins. To cleanse them from all their defilement. To justify them from all charges. To heal all their wounds. To make them new creatures. To use them to his glory. To make them a peculiar people, zealous of good works on earth; and to glorify them with himself in heaven for ever. Beloved, if you feel that you cannot go to God as a saint, go to Jesus as a sinner. Are you doubting the character of your past experience? Go to him as you did at first, or as though you never had gone. Go, for he will receive you. Go, for he is at this very moment waiting to bless you.

His blood can cleanse the blackest soul,
And wash your guilt away;
He will present you sound and whole
In that tremendous day.

I know whom I have chosen.—John xiii. 18.

Some have been chosen to office, who were not chosen to salvation. This was the case with Judas. But all believers are chosen to everlasting life. He chose them as an act of sovereignty. As presented to him by the Father. He chose his people to be his bride—his servants—his witnesses—his glory. His choosing them, was the cause of their choosing him. He knows his chosen ones. His knowledge of them is perfect. He knows them by name and where they live—he knows their hearts—their faith—their hope—their love—their fears—their sorrows—their works—their wants. His knowledge of them is a source of comfort to them. He approves of them. He will put a difference between them and others. If Jesus knows all his people thus, he must be God; for who could distinctly know the number, names, residences, hearts, and entire circumstances of a number which no man can number, but God. Beloved, Jesus knows us so as to humble our pride—honour our faith—supply all our needs—guide our steps—and reward our good works. Ever remember, Jesus knows my ways in the family—in the business—in the church—in all places. He knows his chosen ones, as the Father does his beloved child; as the husband does his tenderly attached bride. Thus he knows me.

No claim had we who now enjoy
The smiles of our redeeming God:
He only knows who chose us, why
Our hearts are his divine abode.

Let us draw near hither to God.—1 Sam. xiv. 36.

By nature we are far from God. By grace we are reconciled and brought nigh. But still we live at a great distance from him. In prayer we meet with God on a throne of grace. We sometimes enjoy nearness, but we are near to him whether we enjoy it or no. Let us keep this view of prayer before our minds, it is *drawing near to God.* Let us often pray and so draw nigh to him. In order to this we must believe that he is—we must embrace the atonement—we must credit his word, especially the promises—we must desire what we ask—we must expect what we ask, if we really need it, and he has promised it—we must plead as though argument and earnestness could prevail—we must place our entire confidence in the name of Jesus—we must importune until we succeed. *How* should we draw near? With confidence, as children. With reverence, as sinners. With frequency, as dependants. With a pure conscience—without wrath or doubting—being careful that we do not indulge iniquity in our hearts. Let us draw near in the closet—in the family—in the church—in the street. Let us draw near for we are invited—we are exhorted—we are commanded. Therefore we *must* or *sin:* we *must* or *suffer*.

O look with pity on me, Lord,
Thy precious influence afford!
From sin and satan set me free,
And help me to draw near to thee.

To obey is better than sacrifice.—1 Sam. xv. 22.

We are prone to attach too much importance to ceremonies. Israel did so. Thousands do so now to a very fearful extent. But obedience to moral precepts, out of love to God, while depending for life and peace on the finished work of Christ alone, is what pleases God. To obey is better than to sacrifice. The obedience intended, requires the surrender of the judgment—the acquiescence of the conscience—the concurrence of the will—and the submission of the whole man to the authority of God. Such obedience pleases God better than any sacrifice which we can offer, because it is an acknowledgement of his wisdom and goodness in requiring, and it is a hearty compliance with his will. But in order to our obedience being thus acceptable, it must be scriptural—sincere—humble—uniform—and constant. Then it is better than any gifts which we can present, than any sufferings we can endure. We must obey God as a Sovereign, while we love him as a Father. We must reverence his authority, while we trust in his promises. Our obedience must be that of children, of children living under the smile of a father's love. Our obedience is not to be considered a price paid for blessings; but as the proof of love, and the effect of union to Christ.

My God, with heavenly wisdom bless,
And teach me how thyself to please:
Work in me both to will and do,
That I thy glory may pursue.

The Father himself loveth you.—John xvi. 27.

Loveth who? All who love Jesus. And who are they? Such as believe his word—rely on his merits—trust in his name—observe his ordinances—keep his precepts—and find him to be precious to their souls. All such are beloved of the Father. This love includes his infinite good will toward them, and his delight in them. It is an infinite willingness to do them good, and to bestow blessings upon them. This appeared first in a purpose—then in a promise—and at length in the glorious work of his beloved Son. His love is eternal, immutable, and free. The proofs of it are the covenant—the gift of his Son—the bestowment of the Holy Spirit—the bible—all gospel priviliges and spiritual blessings—with the kingdom of glory at last. Does the Father himself love us, then let us believe the fact, especially when we go to prayer. Then let us love him in return, and be willing to do and suffer all his will. Let us live above the world, and testify unto it, that the works thereof are evil. Let us seek the welfare of all he loves. Let us pity, plead for, and plead with sinners. Let us encourage all who are seeking the Lord, assuring them of his love. Let us aim at the increase, union, and spirituality of the Church; because God loves us,

Let every tongue the Father own,
Who when we all were lost,
To seek and save us sent the Son,
And gives the Holy Ghost.

The Lord hath put away thy sin.—2 Sam. xii. 13

The sin of David was flagrant and fearful. He first committed adultery, then made Uriah drunk, then planned his murder, then ascribed it to divine providence, and lay comparatively careless under the whole for several months. At length he is aroused from his lethargy, and then he humbly confesses his transgressions unto the Lord. His confession was preceded by conviction, it was attended with compunction, it was confirmed by supplication, and it was crowned with forgiveness. "The Lord hath put away thy sin." Sin appears before God pleading against the sinner. The advocate appears also opposing it. He prevails, and God pardons the grievous offender. His sin is so forgiven, as to be forgotten. This is pardoning like a God. Observe, the man that frankly and honestly confesses his sins, will find that God fully and freely pardons. If God puts away our sin, our enemies shall search for it in vain. It shall not be found. If God casts your sins behind his back, you will often place them before your face, in order to humble you, to preserve you from turning again to folly, and to inspire you with gratitude and love. So did David, he says, "My sin is ever before me." Pardoned sinners, are always sorry *for* sin, afraid *of* sin, and watchful *against* sin.

Jesus, giver of contrition,
  Giver thou of pardon art;
Wound me, O my kind physician,
  Break, and then bind up my heart:

The last enemy.—1 Cor. xv. 26.

The christian has many enemies, but through ice he shall overcome them all. "The last emy that shall be destroyed is death." Death an enemy to kingdoms, cutting down the wise, e patriotic, and the philanthropic. It is an emy to congregations, removing the active, e benevolent, and the unprofitable hearer. is an enemy to churches, robbing them of eir officers, their teachers, the youthful, the voted, and the most zealous members. It an enemy to families, taking away the parent, e husband, the wife, the offspring. It is an emy to individuals, to saints, but especially sinners. It was an enemy to our Lord Jesus rist. It is the last enemy. The last in its roduction, satan comes first, then sin, then ath. It is the last in its attack, we have dise, often age, and then death. It is the last at will be destroyed, for God has decreed it, rist has promised it, saints pray for it, the urch anticipates it, and Jesus is coming to exute the judgment written. Yes, it shall be deoyed certainly, perfectly, for ever. But even w the saint may defy its power, be reconciled its attack, long for its stroke, rejoice in its ns, and spring from its grasp to the enjoyent of unspeakable glory.

O Lord! that I may thus depart,
Thy joys to share, thy face to see,
Impress thine image on my heart,
And teach me now to walk with thee.

O when wilt thou come unto m

The presence of the Lord is
his people They cannot be sati
without it. He is the object of
source of their enjoyment—the
desires—and the life of their s
present all his well, but if he is
can yield them satisfaction. Th
their souls can find no repose, t
rest. The reasons are many, i
their life—in his fellowship is we
In his presence is fulness of
rest—refreshment—and victory.
promotes their sanctification—
hearts—and ripens the fruits of g
the excellency of their religion.
visits his people. They some
sense of his presence. Having
they cannot but long for it agai
ing, desiring, importunate soul s
Reader, have you enjoyed the pr
Do you enjoy it now? Can you
stitute for it? Are you crying wi
soul followeth hard after thee?"
wilt thou come unto me?" Or,
der mercies come unto me, that
thy law is my delight?" If y
about God's presence, you are a

My thirsty soul with strong de
To God, the living God, aspir
Come, gracious Lord, and let
The joys which from thy prese

Oh that God would speak!—Job xi. 5.

Job's friends mistook his case. They failed to convince him by their reasonings. They were desirous to do so, therefore one of them at length exclaims, "Oh that God would speak!" Thus the believer often exclaims, it supposes a desire to accomplish a certain end; a persuasion of the insufficiency of all but God; a kind and benevolent feeling. To whom may we desire God to speak? *To ourselves*, to assure us of our interest in his love—to relieve us under our distresses—and to establish us in the truth. To *sinners*, to quicken them—to convert them—to bring them forth on the Lord's side. To *mourners*, to comfort them — to strengthen them—and to set them at liberty. To *backsliders*, to reprove and restore them to holiness, to happiness, and to usefulness. What does the exclamation teach us? Confidence in God. To apply to God in all difficult cases. Tried believer, God will speak *for* thee. Devoted christian, God will speak *with* thee. How does he speak? By his word. By his providence. By his Spirit. Then let us listen to hear his voice. Let us look for the effects of his word. Let us plead with him often to speak to us, by his preachers, by his ordinances, by his word, and by every dispensation.

Sweet is the voice of heavenly peace,
  Which spreads his gospel o'er
Then let his servants trust his grace,
  Nor turn to folly more.

Doing the will of God from the h
Eph. vi. 6.

Here is a point to be ascertained, wl will of God? The will of God con sinner is, that he should believe him— —obey him. His will concerning a b that he should reverence his authority his word—and observe his precepts preceptive will revealed in the New T is plain, and that is to be the rule of duct. Here is a duty to be performe the will of God. To do it, though it opposition of our fellow men—though our natural inclinations. We are to *do* will. To *perform* a Master's comm *keep* a Sovereign's laws. To *obey* a precepts. The manner in which that be done, is also pointed out, *from t* As every evil proceeds from the nea praved by sin, so every good thing proc the heart as renewed by grace. 'Doin of God from the heart," that is, not straint, but willingly. From the hear from conviction—from love. Doing it throwing the energies into it. Belove seeking to *know* the will of God? Are ing to *do* it? Do you *act up* to the now have? Is your obedience hearty?

Be Christ my pattern and my guid
His image may I bear,
O may I tread his sacred steps,
And his bright glories share!

AUGUST 6.

Wait thou only upon God.—Ps. lxii

What does waiting upon God sup
Dependance. It is the posture of a sub
servant—a child. *Promise.* Many thi
promised us. Indeed all good things.
must believe—feel our need—seek for th
ings. Wait God's time. *Hope.* It is
tation that brings us to God, keeps us
upon God, and is the spring of all spirit
tion. *Desire.* Unless I desire to receiv
God, I shall not look to God, nor shall
upon God. *Obedience.* We are com
to wait upon the Lord, and the neglect
duty is sin. What does waiting upon G
clude? It includes faith in his word.
cation at his throne. Attendance upon
dinances. Habitual looking out for ans
prayer, and the interference of God on
half. Eyeing God in all places, and in all
Acknowledging him as the source and g
all good things. Let us glance at the inju
"Wait thou only upon God." Then an
then are you safe—holy—wealthy—con
thriving—happy. Wait on the Lord for
need, in all you do, and especially whe
plexed and troubled. The waiting soul i
of the blessing, for he has promised,
shall not be ashamed that wait for me."

With humble faith I wait,
To see thy face again;
Of Israel it shall ne'er be said,
He sought the Lord in vain.

Those that hope in his mercy.—Ps. cxl

Mercy sympathises with misery, and tl
erable are the objects of mercy. God l
vealed his mercy to us in Jesus, in w
appears in its tenderness, plentitude, con
and power. We can expect nothing fro
tice, for we have sinned; but we may
every thing from mercy, for God deligh
it. The first thing the sinner seeks for, is
and the last thing the saint appeals to, is
There are many who have not the assur
faith, they cannot say, "He loved me a
himself for me." They feel as if they
not call God, "Father." It appears pr
tion in them to claim the promises, appr
the doctrines, or to say, "The Lord is my
But they do hope in God's mercy.
cheers them, encourages them, and at
gives them joy. Because God shews m
sinners through Jesus, they hope he wil
mercy to them. They do not feel that t
pardoned, but they hope that they sh
They are not sure that they shall be sav
they are looking for the mercy of ou
Jesus Christ. How precious to them t

It pleased God.—Gal. i. 15.

l is speaking of being separated from his
's womb, of being called by grace, of
being revealed in him, and of his being
preacher, and an apostle of the Lord
Christ, and he traces up the whole to the
e of God. It pleased God to convert,
rate, and crown the Apostle with such
it success. There was nothing in him to
it, nothing to move God to do it. He
just because he would, because it pleased
do it. So in our case. Do we differ
thers? From our former selves? Who
is to differ? Have we spiritual gifts and
? Why were they conferred upon us,
t on others whom we know? We can
t to no cause but the sovereign good
e of God. He hath mercy on whom he
ve mercy, and hath compassion because
have compassion. When all have more
ey deserve, none have cause to complain.
ere some are peculiarly favoured, it be-
them to trace their favours to their proper
, and be grateful. "The Lord taketh
e in his people, he will beautify the meek
lvation." "The Lord will not forsake
ple, for his great name sake, because it
l the Lord to make them his people."

l's glorious arm the work hath wrought,
soul abhors a boasting thought;
ore his feet I humbly own,
praise is due to grace alone.

What do ye more than others?—Matt. v. 47.

What do you *possess* more than others? Look around at the asylum—at the union house—t the prison—at the hospital—at the sick room—at the hovel. Look at the blind—the deaf—the lame—the dumb—the insane—the idiot. Look back at what saints once were called to endure, see the wanderer covered only with a sheep skin—the confessor in his dungeon—the martyr at the stake—the praying slave under the lash of his cruel owner. Look at thy heart—at the bible—at the sanctuary. Look up into heaven. Look down into hell. Can you count your mercies? Have you not received much? What do you *profess* more than others? That your principles are far better than those of the worldling—the pagan—the papist—and many professed protestants. You profess to give the Lord the heart, the head, the hand, the life, the property, the all. What *do* ye more than others? For the poor—the church—the world? For the young? For the spread of the gospel, and the honor of Christ? Do you do more than some heathens, or papists, or worldlings? You *know* more than others. You *talk* more than others. More is *expected* from you than others. See therefore that you *do* more than others, or your profession will be justly suspected.

Where is the holy walk that suits
The name and character we bear?
And where are seen those heavenly fruits,
That shew we're not what once we were?

Is not the Lord your God with you.
1 Chron. xxii. 18.

Believer, it is your privilege to have the Lord always with you. He is pledged to you by promise. He has said, "I am with you always." "I will never leave you nor forsake you." He is with you as a Father to care for you; as the Omnipotent God to defend you. He is with you to counsel you in difficulty—to guide you in perplexity—to strengthen you in weakness—to deliver you in danger—and to comfort you in all your tribulations. Your God has always proved himself to be true to his word. *Is not* the Lord your God with you? Poor Christian! Tempted soul! Tried believer! Sick saint! is not God with you? Who sustains you? Who supplies you? Who preserves you from desperation? He is with you. But if so, why fear? why complain? Look up to him. Call upon him. Trust in him. If the Lord be with you, you are a match for satan—for the world—for every trouble—yea, for death itself. Endeavour to realize the fact, God is with me. Say, "The Lord of Hosts is with us, the God of Jacob is our refuge; therefore will we not fear."—"I will trust and not be afraid,—for the Lord Jehovah is my strength and my song; he also is become my salvation."

With us is Jehovah of Hosts,
Our God, as in Jacob of old;
Our soul of his faithfulness boasts,
And in God we our refuge behold!

I have loved you.—John xiii. 34.

The love of Christ is an exhaustable su
It is full of sweetness. He loved us befo
knew him, and he manifested his love by
ferring our nature to angels, by making
and sufficient atonement for our sins, by
quering all our spiritual foes, by going to h
as our Forerunner, by sending down the
Spirit, by acting as our Advocate and Intere
and by sympathising with us. He has disp
his love in his dealings with us. He fou
enemies to God, and he reconciled us. He
with us when under conviction of sin. He
us, for we cannot be trusted alone for one
ment. He only chastens, when he might
punish us. He restores us from all our
derings. He carries on his work, and su
all our needs. He rejoices to save us, th
great sinners. He does every thing th
necessary for us, and does all cheerfully.
love is displayed in what he intends to do.
will come and fetch us as our Bridegoom.
will separate us from all sinners. He will c
us with glory. He will publicly marry us
will exalt us to his throne. He will bring
reign where we served, to rejoice where w
fered, and to shine where we were put to sh
Glorious Saviour! Thy love indeed pa

Give an account of thy stewardship.—Lu. xvi. 3.

We are in office. We were put into office by another. Our office is one of trust and responsibility. It requires the exercise of the head—the heart—the hand—the foot. A steward should be active—faithful—diligent—and keep the reckoning day in view. We must give an account. We may be called upon to do so soon—suddenly. Our Master is coming, and we must give an account of our *time*, how it has been occupied; for, or against him. Of our *talents*, how engaged; as money, voice, influence. Of our *souls*, and all their powers; as understanding, will, affections, and memory. Of our *conduct* toward others, and the cause of God. Of the *sentiments* we entertain and propagate. Of our *opportunities* for usefulness. Beloved, you are a steward, do you realize this? Your bible is the master's rule, and your directory, do you search it as such? Your master's eye is always upon you, do you constantly bear this in mind? Opportunities of usefulness are tests and trials, which prove your spirit and disposition, do you view them as such? The day of the Lord is at hand, then all our accounts will be settled, and then however treated now, every faithful steward will "have praise of God." O to realize our responsibility, and act accordingly!

All-righteous and eternal Judge,
When summoned at thy bar to stand,
May I acquitted and approv'd
Be crown'd with bliss at thy right hand

Ye are the children of the Lord your God.
Deut. xiv. 1.

Important and interesting relation this.—Children of God. Who are so? Those wh are born again. In whom a new nature pro duces new desires—new tastes—new sorrows—new joys—new pursuits. Those who are taugh of God. Who have received the Spirit of adop tion. Such are under obligation. Childre should believe what their Father says—do wha their Father bids—go where their Father send trust in a Father's care—expect what a Fathe promises—and look for a Father's supplie What comfort such a relationship affords! Yo are not, you cannot be friendless. You are no orphans, you have a Father, and an incompara ble Father. You should not despond, but re member, in all your trials, a Father's love: i poverty your Father's wealth: under reproaches your honorable relation: in sickness, your hap py home: in death, your endless life. "Be hold what manner of love the Father hath be stowed upon us, that we should be called th sons of God. Beloved, now are we the son of God, and it doth not yet appear what w shall be, but we know that when he shal appear we shall be like him; for we shal see him as he is."

Oh! let a sense of this thy grace
My best affections move,
That, while my lips thy praise proclaim,
My heart may feel thy love,

Give, and it shall be given unto you.—Lu. vi. 38.

The teacher of this precept has set us the example. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In him also we see an illustration of the promise. "He humbled himself and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted him, and given him a name which is above every name." The *precept* is "GIVE." Be liberal. Give to every good cause if you have the means. Give from a good motive. Give with a good end in view: as to discharge a necessary duty, or to promote the welfare of mankind, or to honor God. Give by a good rule, according as God hath given to you. The *promise* is, "IT SHALL BE GIVEN YOU." Who is it makes the promise? He who *can* fulfil it, for he is rich. He who *will* fulfil it, for he is good. He who *must* fulfil it, for he is faithful. The promise is made to every liberal soul. The promise extends to body and soul, to time and eternity. Its extent is "good measure, pressed down, shaken together, and running over." We sow a few grains, and reap a harvest. Are you liberal? Does your liberality flow from faith *in* Christ, and love to his name?

If profit be thy scope,
Diffuse thine alms about:
The worldling prospers laying up,
The christian, laying out.

Spirit. They are not of the
Jesus was not of the world. B
privileged they are entirely de
need keeping. Constant keepin
of a God, no one else is suffici
them. Their weakness is ver
road is rough, thorny, and dan
foes are many, and they are vigila
and determined. Their fears
their courage very small. Still
for the Lord is their keeper. I
from pride—presumption—secu
falling. He keeps them by hi
Spirit—by trials—by disappoint
reavements—by his angels—and
ces. They are safe whom God l
they. He keeps all his saint
exception. But he keeps no
therefore many professors fall.
kept through faith, by his power,
"Hold thou me up, and I shall

Saviour! I trust thy faithfu
To uphold my goings in thy
'Till walking with my God
The glorious place prepared

In thy righteousness shall they be exalted.
Ps. lxxxix. 16.

In whose righteousness? In the righteousness of God, for we have none of our own. He has provided a righteousness for us, he freely gives it to us, we receive it by faith. Our religion is peculiar, for we are wise in the wisdom of another, even our Head—we are rich in the wealth of another, even our elder Brother—and we are righteous in the righteousness of another, even the righteousness of our Saviour. This magnifies the law—fills the soul with joy—and endures for ever. In this righteousness we are exalted above the condemning power of the law—above the wicked designs of satan—above the present evil world—and above the sting and power of death. It exalts us to peace and friendship with God—to the adoption of children—to boldness and access with confidence into the presence of God—to sit in the heavenlies with Christ—and to endless glory. It exalts our views of God's character and perfections, and of Jesus in his person, work, and love. Let us prize this righteousness, daily wear it, and plead it always for acceptance with God. It is our wedding dress, our impenetrable shield, and our title to the heavenly mansions. It secures, it comforts, it strengthens, and it elevates us.

Let others in the gaudy dress
Of fancied merit shine;
The Lord shall be my righteousness,
The Lord for ever mine.

Continue in prayer.—Col. iv. 2.

Prayer is always necessary, and it is always profitable. But we often restrain prayer before God. This is sinful. It dishonors God, and it injures us. In prayer we do homage to the perfections of God. We exercise faith on his omnipresence. We express our dependence on him for our supplies. We evince the sincerity of our profession. We acknowledge our poverty and weakness. We unburden the mind of our secret trials. We give vent to our feelings of joy and sorrow, of gratitude and grief. We confess our sins, acknowledge our backslidings, and obtain pardon and restoring grace. We give utterance to our desires, and spread our case before the Lord. Prayer is the medium of communication between God and our souls; we communicate our thoughts, feelings, fears, and desires; and he communicates light, strength, comfort, and grace to us. Prayer is a very important duty: it is a great privilege. Many things will conspire to lead us to neglect it. But in prayer we should be constant—fervent—believing—hopeful—incessant. God loves it, satan hates it, and every true christian values it. We should be always in a praying frame, though we cannot be always in a praying posture. It is always necessary—profitable—and acceptable to God.

We perish if we cease from prayer,
Lord, grant us power to pray!
And when to meet thee we prepare,
Oh! meet us by the way.

The upright love thee.—Song i. 4.

None are upright by nature, for none seek to der to God the things which are God's, and men the things which are men's. But this uprightness. It flows from grace. It is the ect and proof of a new creation. The truly right regard the eye of God, as fixed upon m; the word of God, as binding upon them; approbation of God, as the chief thing to be ight by them; and the judgment of God, as st important to them. The upright love us. They all know him, and highly esteem n. They love him uprightly, and as the of of it, they rejoice in his presence—they grieved at his absence—they desire the sest union with him—they aim to please n in all things—they will give up everything him—they love to speak of him, and they ays speak well of him—they will do any ng for him, perform any duty, avoid any sin, they will choose to suffer for him rather than ay or dishonour him. Reader, are you upht? Do you love Jesus? Sincerely? Sumely? Every upright soul loves him.—u are not upright if you do not. Terrible the denunciation of the inspired Apostle, "If *y man* love not our Lord Jesus Christ, let n be accursed when the Lord cometh."

Jesus, my balm for every ill,
My life in death thou art;
Thy lips as lilies pale, distil
The myrrh that heals my heart,

My soul refused to be comforted.—Ps. lxxvii. 2.

God has provided suitable and sufficient comfort for his people. He sends them comforters just as their circumstances require. But they at times refuse to hear the voice of the charmer. The Lord has perhaps taken away an idol—or he witholds his sensible presence, that they may learn to live by faith—or he has blighted their worldly prospects—or he has written vanity and emptiness upon all their gourds, cisterns, and delights. They give way to passion, as did Jonah—or they sink into sullen gloom—or allow unhumbled pride to rule the spirit—or yield to extreme sorrow, as Rachel did—or fall under the power of temptation—or imbibe the notion, that they have no right to comfort. This is wrong, all wrong, decidedly wrong. Look at what is left you: at what the gospel presents to you: at what heaven will be to you. But the Psalmist was recovered from this state. He was convinced that it was wrong. He was sorry for his sin. He was reformed in his spirit and conduct. He wrote this psalm to instruct, caution, and warn us. Observe, they who are entitled to all comfort, often through their own folly, enjoy the least. The Lord's people are often their own tormentors, they put away the cup of comfort from them, and say they are unworthy of it.

O thou Source of every blessing
Chase my sorrows, cheer my heart,
Till in heaven, thy smiles possessing,
Life, and joy, and peace impart.

He is faithful that promised.—Heb. x. 23.

The promises of God were freely made; but ng made, they must be fulfiled, for God is hful. He has promised us as believers eternal —the pardon of all sin—purity of heart— ce of conscience—growth in grace—perse- ence in his ways—support under all our trials upplies for all our wants—and that all things ll work together for our good. These pro- es we should believe, and expect the Lord make them good. He is faithful to his pro- es, this is clear from the infinite perfection his nature—the stability of his well-ordered enant—his solemn oath—the testimony of his saints—the gift of his beloved Son—the tory of the church in all ages—and the de- n with which the promises were made. Let therefore remember, that, "faithful is he that leth you, who also will do it." Believe, it, "the Lord is faithful, who shall stablish u, and keep you from evil:" or "the evil one." d let us commit the keeping of our souls to n in well doing, as unto a faithful Creator. e cannot place too much confidence in his rd, nor too steadily expect its fulfilment. aven and earth may pass away, but his word l undergo no change. It is changeless as his ture, and immutable as his throne. Nothing o stable as God's word.

True to his word, God gave his Son
To die for crimes which men had done:
Blest pledge! he never will revoke
A single promise he has spoke.

Perfect in Christ Jesus.—C

The believer painfully proves t
perfect in himself. Imperfection
stamped upon all he *feels*, upon
his joys—and sorrows: and upo
on his prayers—his praises—an
formances. What says the sigh,
from his full heart? Imperfect
the groan, which ascends from
bosom? Imperfect. What says t
glistens in his eye, or rolls dow
Imperfect. But there is perfect
In him there is a perfect atoneme
us. A perfect righteousness, to ju
fect holiness, to sanctify us. Perf
direct and instruct us. We beco
union to him, for as his bride we h
with him in all that he has. By
him, for of his fulness we receive
grace. By being with him, for w
into the same image from glory t
as by the Spirit of the Lord. O
tion is decreed, promised, provide
be realized. Christ now represe
fect, he will make us perfect, and
us in full perfection. Delightful
shall be perfectly holy and perfect

With him his members on t
Fulfilled the laws demands;
'Tis "I in them, and they in
For thus the union stands.

Thou hast a little strength.—Rev. iii. 8.

Sinners are strengthless. Saints are very weak but they have a little strength. Strength is provided for us in Jesus, he is the strength of the poor. Strength is promised us in the word, God says, "I will strengthen thee." Strength is presented to us by the gospel, which says, "Be strong in the Lord, and in the power of his might." Strength is to be received by faith, in answer to prayer—in the diligent employment of what we have—by virtue of our union to Jesus. We have a little strength, let us pray for more. Let us hold fast and hold on. We should be grateful for the provision made, the promise given, and the welcome we receive at the throne of grace. We should use what we have against satan, sin, and the world; and for God, and the promotion of his cause. We ought to seek for more. God will not refuse us. He cannot deny his word. We need more, and we may soon need more than we do at present. What a merey that we have a little, for we were once without strength. We have a little now, we are promised enough, and we shall be strong by and by. It is sweetly testified of our God, that he giveth power to the faint; and to them that have no might, he increaseth strength. Believer, wait on him, and he will strengthen thee with strength in thy soul.

Stand in the Saviour's might
With all his strength endued;
And take to arm you for the fight,
The panoply of God.

Acquainted with grief.—Isai. liii. 3

Strange acquaintance for the Son of
The brightness of glory, and the express
of the Father's person! But he came in
world on purpose, that he might know l
perience all that his people had suffered
all that his people deserved. He had he
sorrow. He had seen it in others. But l
never felt it himself. He took our nature
came into our place. He began to su
soon as he was born, and he pursued a co
suffering until he died. In the sweat
brow he ate his bread. The reproaches o
that reproached his Father, fell on him
became intimate with grief. He knew it
its varieties. In all its depth. No on
suffered so much, or from so many cause
constantly as he. He visited joy occasi
but he dwelt with grief. It was his comp
Christian, thy Lord suffered for thee; h
fered like thee; he suffered far, far mor
thee; and now he can sympathise with
He knows by experience what human
feels. He knows the effect of grief up
nerves, and the spirits, and the temper
suffered from all quarters, from heaven,
and hell; and therefore he is able, he is mo
succour thee in all thy sorrows, griefs, and

As man, he pities my complaints;
His power and truth are all divine;
He will not fail, he cannot faint;
Lord, make thy full salvation mine!

The whole family.—Ephes. iii. 15.

The church of Christ is a family. Part of it is in heaven, part on earth, and part is not yet brought into existence. God is the Father of the whole. Every child is alike the object of his love, care, and compassion. Each one lives in his sight, and is dear to his heart. He will not part with one. Jesus, who is SURETY for the whole, will never have to say with the troubled patriarch, "one is not." Those in heaven differ from us in place, in purity, in happiness, and employment; but they are not more loved than we are. The whole family is alike beloved, redeemed, adopted, and destined to perfect holiness and happiness. Every name is recorded in the book of life; and engraved on the Saviour's hands. Heaven is the family mansion. Our Father's house. The kingdom is our Father's gift. For us he prepared it, before the foundation of the world; and with pleasure he bestows it upon us. We are all one in Christ. Let us therefore love the brotherhood. Let us endeavour to keep the unity of the Spirit in the bond of peace. Let us treat every Christian kindly, seeing the Saviour says of what is done to them, "*ye did it unto me.*" You cannot hurt a saint, but you injure the Saviour. The Head suffers in the members, the Father in his family.

Lord, may my spirit form a part
Of that thrice happy whole,
Derive its pulse from thee the HEART,
Its life from thee the SOUL!

On mine arm shall they trust.—Isaiah li. 5.

And well they may, for it is nerved with omnipotence, it is directed by infinite wisdom, and it is employed by tenderest love. It is stretched out for us to lean upon, for support; to work for us, and to secure a supply; to fight for us, and defend us from our foes; and to carry us when we are unable to go, that we may make progress in weakness, and when sick. It is a Father's arm, yet the arm of God. It is a Saviour's arm, and yet the arm that sustains heaven and earth. It is our Brother's arm, and yet the arm that bars the gates of hell, and holds every fallen spirit in check. On *this* arm we must trust, not on our own. We must be weaned from trusting on all other. We must be brought to trust wholly and always on the Lord's. This is warranted by the word. It is approved and commanded by our God. It is rewarded in our present experience. They shall trust in darkness and difficulty—for all my promises contain—because they feel the necessity of it—and when all beside fails and deceives them. God hath said, and he will surely bring to pass. He will have us trust in the arm of his power, follow the leadings of his providence, aim at the advancement of his cause, and live dependant on his bounty, or we shall not know happiness.

Arm of the Lord, whose wond'rous power
The world and all things made,
Thou art our strength, defence, and tower,
Our ever present aid.

We count them happy which endure.
James v. 11.

Our afflictions are trials. Every professor shall be tried. Many faint in the day of adversity. Some go back and walk no more with the Saviour. The effect of the stroke is according to the nature of that on which it falls. The softened, yields; the hardened, flies. Some under this discipline fall at his feet, but others fly in his face. Happy is the man who meets his trials like a christian, with humility, faith, fortitude, and patience. Who endures them without repining, complaining, and rebelling against God. He looks not so much at the rod, as at the hand that uses it. Nor only at the hand, but at the heart that guides the hand. He says, "It is discipline. It is chastisement. It is my Father who strikes, and he never corrects for his own pleasure but my profit, to make me a partaker of his holiness. I have prayed for deeper sanctification, he is answering my prayer. I have desired brighter evidences for heaven, and he is granting them. Shall I then complain? The cup which my heavenly Father giveth me, shall I not drink it?" Such a man *endures* affliction, he meets it, he bears it, he improves it as a christian. He is blessed. His trials must do him good. Nor will they continue long.

Wisdom and mercy guide my way;
  Shall I resist them both?
A poor blind creature of a day,
  And crush'd before the moth.

He preserveth the way of his sai
Prov. ii. 8.

The believer's journey lies through a
land. His course is lined with tribulat
pilgrimage is exhausting and wearyi
rendered more trying by his own wea
the inward conflict. But it is the onl
the city of habitation. It leads to th
the inheritance promised. And the L
accompanies his saints, his holy ones.
his mercies to their condition, and
communications to their wants. He
them from being overcome, so that at
it may be said to them, "There hath
tation taken you, but such as is c
men: but God is faithful, who will
you to be tempted above that ye are
will with the temptation also make
escape, that ye may be able to bear
preserves them from being driven b
buffetted by satan, making his streng
in their weakness, and proving that hi
sufficient for them. He preserves the
watchful eye—a powerful arm—and
heart. Beloved, look back and see h
preserved you. Look forward and tr
preserve you in all time to come, it is
tice to preserve his saints in their cou

The saints at all times are secure
In Jesu's everlasting love;
Through him they shall all storms en
And with him reign enthroned above.

AUGUST 28.

A Great High Priest.—Heb. iv. 14.

The Lord Jesus is in office for us. He is priest. He was appointed, anointed, and to do the priest's office on our behalf. He to make an atonement for our sins, and he made it. An atonement which is radiant all the glories of Deity. Infinite in its va and eternal in its efficacy. It has expi our guilt, and made a perfect satisfaction for offences. Now he is employed in interce for us. For this he lives. In this work h always engaged. He also presents our pray our various services, and our poor gifts to Father, having perfumed them with the ince of his own merits. He averts every evil f us, procures every good for us, and pours d innumerable favours upon us. He is now in holiest, officiating before the throne; he sprinkled the blood, he offers the incense, he will soon come out to bless us. He is only a priest, but "the high priest." Not c the high priest, but "A great High Prie Superior to all other, in the dignity of his p son, in the completeness of his qualificatic and in the efficacy of his services. He is great high priest, and also the Son of God. is gone to appear in the presence of God for He is there presenting the blood for us to nig

He ever lives to intercede
Before his Father's face:
Give him, my soul, thy cause to p ead,
Nor doubt the Father's grace.

The Lord hath comforted his people.
Isaiah xlix. 13.

The Lord hath a people in the world which are peculiarly his own. This truth is constantly kept before us in his holy word. He has always loved them. He chose them to salvation. He redeemed them by the precious blood of Christ. They are united to, and viewed as one with his beloved Son. They are dear to him as the apple of his eye. Still they are deeply tried. They often sigh and groan. They are still sinners, and sin festers within them, when it does not break out into a open wound. It pains them when it does not openly disgrace them. They have more cause for gratitude than Gabriel has, yet they have much to distress and cast them down. But their God comforts them. He hath comforted his people by giving them his holy word—by erecting for them the throne of grace—by freely and for ever pardoning their sins—by bestowing his peace on them—assuring them that he is their Father—by giving them Jesus as their portion, and with him all things—and by unfolding before them the bright prospect of endless blessedness. What condescension is this, that the eternal God should stoop to comfort a worm! What grace, that he should comfort one who was but recently a

This joy to strangers is unknown,
Nor can it be expressed;
It is revealed to those alone,
Who on the Saviour rest.

Remember me, O Lord.—Ps. cvi. 4.

This is an important prayer. There is very much wrapped up in it. It is poverty appealing to wealth, misery to mercy, the necessitous to a friend. If the Lord remember us, he will preserve us from evils, deliver us from dangers, direct us in difficulty, supply us in want, comfort us in sorrow, and lay everything under tribute for our welfare. If the Lord remember us, then it is not of much consequence who forgets us. He is more than all creatures, and enough in the absence of all. But he does remember us, he remembers that we are dust, that we are weak, exposed, dependant, and often deeply tried. He remembers for us his covenant, his promises, the sufferings of his dear Son, and the relation in which we stand to him. Still we may plead to be remembered, that we may share in the gifts of his providence, in the bestowment of his grace, and in the proofs of his love. We should pray that he will remember, to pardon our sins, to visit our souls, to revive our graces, to crown our labours, and to fill us with all joy and peace in believing, that we may abound in hope by the power of the Holy Ghost. Remember me, O Lord, and preserve me from all danger this night, and raise me on the morrow full of faith, fired with zeal, glowing with love, and clothed with humility.

Thou wond'rous Advocate with God,
I yield my soul to thee;
While thou art pleading at thy throne,
Dear Lord remember me.

I would seek unto God.—Job v. 8.

This is sound advice. It is the couns
real friend. It is much better than seekin
men, or poring over troubles, or indulgin
fancy, or giving way to fears. Troubles
rally look worst in the distance, they are s
found to be so bad as they appeared to b
friend, I know not what may be your ca
if I was in perplexity, I would seek unt
for wisdom. If I was in sorrow, I woul
unto God for comfort. If I was in weak
would seek unto God for strength. If
under guilt, I would seek unto God for p
If I was in a severe conflict, I would see
God for victory. If I was in doubt and
would seek unto God for confidence and
of his favour. If I was under the po
unbelief, I would seek unto God for fai
I was harassed by satan, I would seek un
to lift up a standard against him. If
afraid of falling, I would seek unto God
hold me with the right hand of his righteo
If I was alarmed at death, I would see
God to turn the shadow of death in
morning. Whatever you want, seek it o
Whatever you fear, carry it to God. Wh
troubles you, lay it before God. You
seek unto him in vain, or without profit.

Seek unto God, he loves to give,
Ask but in faith, it shall be given;
Go pray, expecting to receive
His grace, his image, and his heaven.

Songs in the night.—Job xxxv. 10.

The presence of God, and the light of his countenance, make the christian's day. His absence makes our night. But this figure is often employed to represent afflictions. Losses, crosses, sickness, poverty, old age, death, these constitute a very gloomy night. They are dark, cold, and tedious. But in the gloomiest night the Lord can make us happy, his presence will make us sing. "He giveth songs in the night." He tunes the heart by the light of joy and grace. He furnishes us with matter for praise. He enables us to sing to the wonder and surprise of many. So did Paul and Silas at Philippi; the prophet Habakkuk, in prospect of a famine; and so did many of the martyrs in their dungeons. How many have sung for joy in the vale of poverty, on the bed of sickness, and in the Jordan of death. Christian, thy God can make thee joyful in the gloomiest circumstances, and give thee a song in the dreariest night. Cleave to him. Walk closely with him. His gracious presence will disperse all gloom, and give thee joy, peace, and thankfulness; his love will make thee rejoice in his salvation. He loves to see his people happy, he is pleased to hear them sing; and those who walk closely with him, will joy and rejoice in him.

Thou giver of songs in the night,
Of joy in the darkest distress,
I sigh to be fill'd with thy light,
I long for a glimpse of thy face,

still are *always pleased* with the Lord's
How many quarrel with his sovereignty!
hard things have been spoken against it!
many complain of his providence, and
partial, unkind, and almost unjust! B
we are often angry with God! This
shews itself in fretfulness, complaining, s
len gloom. Some are so angry that th
scarcely speak to him, and they restrain
before God. Others will not acknowled
obligations, therefore, they do not prai
But do we well to be angry? Angry wi
Father, whose wisdom is infinite, whose
as constant as the day, and who con
showers his blessings upon us! Angr
God, who has pardoned our sins, justifi
persons, provided for our wants, united
his Son, and blessed us with all spiritual

In all their afflictions he was afflicted.
Isaiah lxiii. 9.

The union between the Lord and his people
:eal—it is close—it is vital. Whatever affects
:m, affects him. He has a fellow feeling with
:m. If they are punished, he is persecuted.
ey never suffer alone. He is always present,
l as the parent suffers with the child, by sym-
:hy; so the Lord is said to suffer with his
ople. Their afflictions are many, they are
en deep, they are frequently very painful;
t in *all* their afflictions he is afflicted; and the
gel of his presence saves them. Believer, art
ou suffering? In thy mind? In thy body?
sus at the right hand of the Father knows it,
sympathises with thee. Sweet thought!
sus, at this moment is sympathising with me!
: is touched with the feeling of my infirmities.
: knows my weakness, my fears, my many
als; he presents them all to the Father, and
ads for me that I may obtain mercy, and find
ace to help me in time of need. Precious
rd Jesus! may I ever cherish the thought,
at thou takest part with me in all my trials
l afflictions, and wilt honourably bring me
ough them all.

We have not an High Priest above
  Unmov'd at what we suffer here:
In tenderest sympathy of love
  He shares our pain, our grief, and fear
Wounded with every wounded soul,
He bleeds the balm that makes us whole.

Let me hear thy voice.—Song ii. 1(

This is the language of Jesus to his C
to us. He loves to see us come to his
To hear us pour out our hearts before him
prayer of the upright is his delight. It
as mournful as the cooing of the dove, an
may be as much sameness in it too, but h
to hear it. We are wearied with telling t
repeated tale, we fancy that he will be s
but no, he says, "Let me hear thy voice."
we refuse him? Rather, let us go to hir
frequently. Let us confess our sins, mou
our follies, lament our proneness to bac
plead his precious promises, seek the enj
of his presence, beseech him to pardon o
and crave every blessing which he has to
We cannot go to him too often. We
ask for too much at his hands. We can
too frank with him. He asks us to pra
exhorts us to come often to his throne.
postulates with us because we stay awa
sends troubles, trials, and afflictions to b
near to him. In every comfort, he says,
me hear thy voice." In every trial, h
"Call upon me, I will deliver thee." B
go this night to Jesus, tell him thou art c
obedience to his call, and let him he
voice, acknowledging his goodness, plead
promises, and seeking his grace.

'Tis sweet to steal awhile away
From ev'ry cumbering care;
And spend the closing hours of d
In humble, grateful prayer.

SEPTEMBER 5.

Yet I will rejoice in the Lord.—Heb.

This was a wise determination. E around us, and everything within us may but the Lord changes not. He is t Light may give place to darkness, peac health to sickness, plenty to poverty, suffering, and society to loneliness. may be happy. We may rise above stances. We may rejoice that though lost, we have more that we can ever lo if we would imitate the prophet, we m sure of our interest in the Lord, of ou all the promises of his word; we m clear and scriptural views of his chara our minds; we must know that our pardoned, that we are at peace with h he is our fast and faithful friend. Ther rejoice in him at all times, for his fulne fortune, his power is our defence, his lo solace, his promises are our security, hi is our place of safety, and his presenc heaven. Everything in God, has a ten make us happy; and everthing that is God, will promote our everlasting welfa may well say, "Although the fig tree s blossom, neither shall fruit be in the vi flock shall be cast off from the fold, ye rejoice in the Lord, I will joy in the Go salvation.

God is the treasure of my soul,
The source of lasting joy,
A joy which want shall not impai
Nor death itself destroy.

Wherefore didst thou doubt?—Matt. xi

This is the language of reproof, it w
dressed to Peter, but to whom is it not
cable? Who of us have not doubted?
does not often doubt? Who considers d
as sinful? But it is so. Are not our
the offspring of unbelief? Do they not
on the love, care, constancy, and faithful
our Redeemer? Could he speak *plain*
he has in his word? Could he do more
a firm foundation for our confidence, pea
joy? Has he not promised to receive,
and bless every coming sinner? Has
promised to provide for, protect, and
every saint? Has he not given us ins
of the manner in which he proves his ca
fils his word, and answers the prayers
people, in the historical portions of his
Has he spoken? Is he worthy of credit
he ever deceive? Can he trifle with an i
tal soul? Is he not unchangeable?
"wherefore didst thou doubt?" Make
cuse for thy doubts, but at once ackno
that they are sinful, and seek grace, th
may trust in the Lord with all your hea
trust him at all times. Doubts weaken th
exhaust the spirits, and hinder cheerful
ence; therefore strive against them.

Within are fears, without a storm,
And foes are round about;
But Jesus will his word perform,
Then wherefore dost thou doubt?

SEPTEMBEI

They say unto God, D
Job xxi. 1

That is the ungodly do s
offensive to them. They
God. But as there is on
to keep at a distance from
not your case. It was once
been this evening but for g
the presence of God, this i
love. You have seen somet
in the person of Jesus Cl
tasted that he is gracious.
ciled to him, and are at p
You have nothing to fear fr
you desire that he would co
manifest himself to your so
unto the world. You do
from me;" but, "My soul
for the living God; when
appear before God." Thc
unto God, "Depart from
hear him say,—"Depart fro
into everlasting fire, prepa
and his angels." But you
him to your hearts and
hear him invite you, saying,
of my Father, inherit the k
for you from the foundation

My God, I cannot say "
But, "Come and dwell w
Take full possession of m
And keep me close to th

Testify against me.—Micah vi. 3.

By our conduct we often reflect upon the Lord. We treat him with neglect and disrespect, preferring creatures or worldly things before him. He speaks of this conduct as if it went to his heart. He says, "O my people, what have I done unto thee? and wherein have I wearied thee? *testify against me.*" Have you neglected the closet? Have you slighted the means of grace? Have you laid your bible on one side and left it unopened? Have you withdrawn your thoughts and your affections from God, and given them to the world? Why is this? What reason have you for doing so? The Lord asks you why? He says, "Have you any charges against me? Bring them forward. Have I treated you unkindly? Have I been false to my word? Have I acted in any way unbecoming my character? Tell me, why do you treat me with neglect? Why do you prefer my enemy, the world, to me? Tell out your reasons, let me know all; anything but this shyness, this distance, this indifference." O believer! are you not guilty? Have you not wounded your God? Have you not grieved his Holy Spirit? Return, to thy injured Lord. Go, fall at his feet, confess your sins, crave his pardon, be reconciled, and embosomed in his love.

Behold again I turn to thee,
Oh! cast me not away, though vile:
No peace I have, no joy I see,
O Lord my God! but in thy smile.

Thou hast known my soul in adversities.
Ps. xxxi. 7.

Prosperity makes friends, but adversity tries them. How many will visit and smile upon us when the sun shines, but who will venture out to do us good in the wintry, or stormy day? David had been in adversity, he had been forsaken and neglected by his friends, but not by his God. His God knew him, and visited him, and cared for him, and sympathised with him, and supplied him, and at length delivered him. This honour have all his saints. He knew Israel in the wilderness, in the land of great drought; and he will know us, that is, he will acknowledge us, and care for us, and approve of us. He hath done so. We have been in adversity. We have passed through a wilderness, but our God led us, and fed us, and preserved us, and brought us out into a wealthy place. We can witness for him in reference to the past; and we ought calmly, quietly, and confidently to trust him for the future. He hath passed his word that he will deliver us in six troubles, and that in seven no evil shall touch us: and he is faithful who hath promised. He is emphatically the friend of his people in distress, and in our greatest trials he will glorify his richest grace.

Thy presence to my soul display,
And shine my gloomy fears away:
Let mercy to my thankful heart,
Its saving health and joys impart.

Unite my heart to
Ps. lxxxv

To fear God includes
to his character, zeal for
please him, and the fear
sometimes signifies to wo
braces reverence, adorati
prayer. Worship without
But how often in worship
distracted, and wanderin
from God! Well may
heart to fear thy name.
compose it, attract it, fix
may throw all its energ
Such a prayer proves, tha
desire to honour God in
ness, and seek to obtain g
serve God acceptably wit
fear. But do all saints
prone to wander, and find
them in the Lord's servic
though some suffer from
others. Yet all occasion
tance to duty, or distract
the subjects of dulness, d
Therefore they all pray
sigh as he did elsewhere
were directed to keep thy

How oft my hearts affec
Scattered all o'er the w
My vagrant passions, I
Unite them all to fear t

SEPTEMBER 11.

He will be our guide even unto death.-Ps. x

What a precious assurance is this! (*is* our guide, he led us out of the world directed us to the cross, and conducted the path of peace. He has led us thr our past difficulties and trials, he leads u hand at present, and he will never giv charge, for he will be our guide ev death. He will choose our way; lead u paths of righteousness; kindly conve us on the road; point out the sna dangers in our path; and keep us by hi through faith unto salvation. He ur to guide us at first without our knowl kindly appeared as our CONDUCTOR i to our prayers, and he will patiently b us unto the end. He may hide his fac communion, withold comforts, smite us follies, and teach us by painful experie dependence on himself, but he will ne sake us or give us up. He will guide end of the journey, and will go with us the last dark valley. He will not only *to* the kingdom, but put us in possessi This he has promised, and he will faithf form it. Beloved, it is our Father's go sure to give us the kingdom. He will now, and by and by receive us to glory.

For God, whom Zion boasts her frien
Our God unchangeably is known;
Our Guide--who will our steps attend
Till death advance us to his throne.

Noah walked with God.—Gen. vi. 9.

:le was reconciled to God. He was intimate h God. He listened to the voice of God. chose the way of God. He drank into the rit, and approved of the designs of God. ; God was his FRIEND, with him he could iverse, to him he could look for counsel, m him he often received favours. His God ; his COMPANION, he walked with him, rea- ng that he was near, loving his presence, and ›roving by his society. He did not *sit* with Lord on his throne: nor *stand* with him in sanctuary: but he *walked* with him in his y. He was employed. He made progress. was diligent, as well as devout. The pres- e of God was his happiness, his security, l his honour. This privilege may be ours. is if we are really believers in the Lord us. Our God is with us. He is with us as Father, our Friend, our Companion. We k with him. We converse with him. We eive from him. We imbibe his spirit. Be- ed, do you *walk with God?* Have you been king with God *to-day?* Does the thought God's presence with you, give you joy? es it soothe, and animate, and sanctify your it? Retire to rest rejoicing in the fact, God vith me, as my Father and my Guard.

I walk with God—though Lord of all,
My nearest friend he is,
On him I lean, and cast my cares;
Oh what a friendship this!

Increasing in the knowledge of God.—Col. i. 10.

Our knowledge at present is very imperfect. We know but in part. The means of knowledge are in our hands, but we have not always the heart to turn them to account. God must be known or he cannot be loved, or he will not be trusted: we shall neither adore his perfections, nor reverence his majesty, nor seek his favour, nor fear his frown, nor do his commandments, except we know him. Paul knew this, therefore he prayed for the Colossians, that they may increase in the knowledge of God. If we would know him, we must read his works, observe his providence, and study his word. But it is in Jesus that he reveals himself most clearly and most fully. Therefore he says, "He that hath seen me hath seen the Father." Do you know God at all? You did not once, therefore be thankful. But your knowledge is small and very imperfect, therefore seek an increase of it. Remember Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." He that knows God in Jesus at all, hath eternal life; but he that hath an extensive knowledge of him, hath a never failing source of happiness. Beloved, make it your daily aim, to increase in the knowledge of God.

Shine, mighty God, with vigour shine,
On this benighted heart of mine;
And let thy glories stand reveal'd,
As in the Saviour's face beheld.

Peter followed him afar off.—Matt. xxvi. 58.

And have not we done so too? Once we thought that nothing could cool our love, damp our ardour, or turn our feet aside. But we have long since discovered our mistake. Still, it is better to follow at a distance, than turn our backs upon him. For Peter there was some excuse, in the circumstances in which his Master was placed; for us there is none. Faith brings us near to Jesus, and love keeps us near; unbelief is the cause of our slow pace, and declining in his ways. Let us carefully guard against unbelief, It poisons our comforts, falsifies our profession, damps our zeal, hinders our communion, thrusts us to a distance from Jesus, and alienates our souls from his ways. Let us encourage and feed our faith, it will strengthen our hearts, quicken our pace, endear our Saviour, fortify our minds, and keeps us near to our beloved Lord. Reader, are you following the Lord fully? Closely? Or, are you like Peter, afar off? If you are, beware. You know to what this conduct led in him; it is not possible to say, where it may lead you. Get close to Jesus, and keep close. Let your thoughts gather round him, your affections fix upon him, and your hope centre in him. Cleave to the Saviour as the child to its parent, as the Limpet to the rock.

The souls that would to Jesus cleave,
And hear his secret call,
Must their own strength and wisdom leave,
And let the Lord be all.

None can stay his hand.—Dan. iv. 35.

The hand of God is his providence, or his wisdom and power in operation for the accomplishment of his will. No one can possibly frustrate his designs. Nothing can throw confusion into his plans. He steadily pursues his object. Easily accomplishes his purpose. Performs all his pleasure. All his saints are in his hand, therefore they are safe. His hand is at work for them, therefore they shall not be injured. He always works in accordance with his word. His predictions must come to pass. His promises must be fulfilled. His charge must be safe. Beloved, the hand of God is lifted up to defend you, therefore you are safe. His hand is opened to supply you, therefore you shall not want. His hand is beneath you, therefore you shall not fall. Trust in Jesus, in his wisdom and power. Exercise faith in his providence, it is at work for your welfare. His hand will crush or convert your foes, protect you and supply your wants, guide you through the desert, and lift you up for ever. Look from circumstances to the hand that guides and overrules them: it is your Father's hand, and his hand is moved by his heart, which heart glows with unutterable love to you. He is at work for you, and "None can stay his hand."

Jehovah's arm shall be my strength,
And his almighty power
Will well fulfil his promises,
And victory ensure.

Will a man rob God?—Mal. iii. 8.

This is a very solemn question, for to attempt it must be very daring. But who can plead not guilty? If we cannot take what he has, we have witheld what he claims. He charges us with the crime, he says, "*Ye have robbed me.*" We have robbed him of his *time*. His own day, and other time which he claims, and which should be devoted to him. We have robbed him of *property*. What he lent us, we have claimed as our own. What was given us for others, we have squandered or hoarded for self. We have witheld from his cause, what he entrusted to our care for its benefit. We have robbed him of the *heart*. This we have given to others, to idols. They have been loved, trusted, adored, and feared before him. We have robbed him of our *talents*. Spending them in the service of others, and using them for the gratification, or aggrandisement of ourselves. What can we say to such conduct? Is it not ungrateful? For he is our Father. Is it not daring? For he could crush us with a look. Let us reflect upon our characters, robbers of God. Let us confess our crimes, obtain a pardon, change our course, and render unto God the things that are God's. O for honesty of heart, and consistency of life as christians!

Guilty I plead before thy throne,
My God, my crimes forgive;
I plead the Saviour's blood alone,
Pardon, and bid me live.

SEPTEMBER 17.

Their Redeemer is strong.—Jer. l. :

The Redeemer is the nearest of kin. is so nearly related to us, or by so ma various ties, as the Lord Jesus; and h Redeemer. He gave his life a ransom He sent his Holy Spirit to rescue us fr hands of our spiritual enemies. He wi his almighty power to raise us from th and so complete our redemption. What dertook he *can* accomplish, for he is What he hath promised he *will* perform is faithful. We shall therefore be con delivered from satan, who held us captiv sin, which tyrannised over us; from the which has often injured us; from death is an enemy to us; and from hell, wh justly deserved. Our Redeemer is strong fore let us place confidence in him; let to him alone for deliverance from fo fears; let us never dishonour him by su that he will allow our enemies to trium us. He cheerfully laboured for us. I ingly shed his blood for us. He gr quickened us when dead in trespasses a and he will perfect that which concern for he will not forsake the work of his own Our Redeemer is strong, the Lord of his name, and he will thoroughly plead ou

Jesus our Lord, in thee
We a Redeemer have,
Strong to set thy people free,
Omnipotent to save.

By love serve one another.—Gal. v.

The root of all acceptable obedience Love springs from faith, and produces a works. Nothing that we do is good, ex flow from love. Love is the chief thing gion. We may have gifts, honours, and olence; but without love, we are only as ing brass or a tinkling cymbal. Nature to *rule* over others, but grace is willing t them. Look around you, are there no whom you can serve, and serve effe without neglecting your other important Are you willing to do so? If not, where love? If you have not love, where i religion? Love is the fulfilling of the la it is the chief production of the gospel. is Godlike. It is Christlike. Love is l Love will visit the sick—cheer the sorro clothe the naked—feed the hungry—a come all things to all men, if by any m may save some. Love will make our wil world, a garden; and our divided ch paradise. What we do from love we do e cheerfully—heartily—constantly—and tably. See then that ye love one another, pure heart, fervently; serve Christ in his and imitate his conduct toward his foes. have therefore opportunity, do good to a

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame,

but those who have been tried have p
reverse. The heart is secretly, and
imperceptably led away from God.
tions are set on things below. Indu
flesh unfits for spiritual duties and
Divine things lose their savour and po
means of grace, convey no grace to
We relax in duty. Satan employs his
to harden our hearts, to alienate our aff
blind our minds, and to stupify our co
The warnings of God's word are disreg
throne of grace is neglected, worldly
is preferred, and then God is forgott
forget his deliverances, his favours, h
his threatenings, until aroused by son
visitation. Brethren, let us be cauti
cumspect—aware of our danger—and

I will walk in thy truth.—Ps. lxxxvi. 11.

God's truth is opposed to many of our customs, prejudices, and inclinations. It requires what our depraved nature thinks hard, and prohibits what we naturally love. The resolution therefore is noble. It reflects honour upon him who formed it. Let us follow his example. To walk in the truth is to believe it. To receive it into the mind, as a communication from God. To place confidence in it. But faith without works is dead, therefore it includes the practice of it. The true christian prays, "Teach me *to do* thy will." He purposes, "I will run in the way of thy commandments." But there is the enjoyment of the truth. It brings us glad tidings. It furnishes us with a feast as well as a rule. It charms while it corrects. It consoles while it requires. It makes us happy as well as holy: or rather, it makes us happy by making us holy. If we believe the truth, and do the truth, and enjoy the truth, let us profess the truth: and let our profession be open, sincere, and scriptural. If we have made a profession of the truth, let it be our daily study to adorn it; to walk worthy the vocation wherewith we are called in all godliness and honesty. Let us hold fast the professions of our faith without wavering, for he is faithful that hath promised.

Thou Great Instructor, lest I stray,
Oh teach my erring feet the way:
Thy truth with ever fresh delight,
Shall guide my doubtful footsteps right.

My God will hear me.—Micah vii. 7.

He has promised it, and he is faithful to his ›rd. He has done so in times past, and what : has done is the pledge of what he will do. :sides, he is my Father as well as my God, e knows my nature. He appointed my lot. e has given me the Spirit of grace and sup- ication. He bids me call upon him. He has sured me that he "is nigh unto all them that ll upon him, to all that call upon him in ıth." And that "he will fulfil *the desire* of em that fear him; he also will hear their cry .d will save them." Beloved, let us then call ›on God, let us pour out our complaints be- re him—let us present our petitions to him— ; us seek his help, his presence, and his bless- g—he will hear us. Men may become alien- ed from us, our God never will. Friends may rn a deaf ear to us, our God never can. Let then come to the same determination as icah did, and say, "Therefore will I look ıto the Lord; I will wait for the God of my lvation; my God will hear me. Rejoice not ainst me, O mine enemy; when I fall, I all arise; when I sit in darkness, the Lord all be a light unto me." Though he delay, will not deny, for "no good thing will he thold from them that walk uprightly."

Praying on, and never ceasing,
Saviour! I thy word shall prove,
Blest with all the gospel blessing,
Fill'd with holy, heavenly love.

Thy blessing is upon thy people.—Ps. iii. 8.

They were blessed *in* Christ, with all spiritual blessings, before the world was. They are blessed *through* Christ, with every good thing, while here below. And they will be blessed *with* Christ, with more than heart can conceive, in the world to come. The Lord's blessing is upon their persons, and they are set apart for his praise. Upon their comforts, and they promote their holiness. Upon their trials, and they work their real good. Upon their labours, and they advance his kingdom and glory. Upon their families, as the house of Obed-edom was blessed for the Ark's sake. Behold, thus is the man blessed that feareth the Lord. Beloved, this is your privilege, the blessing of God is upon you. Do you realize it? Do you manifest it? Remember, it flows from grace. It comes to you through Jesus. It is enjoyed in the exercise of faith, and in the way of obedience. It is insured, by the oath and promise of God. It includes all you can need, or consistantly desire. Retire to rest to-night impressed with the thought, "The blessing of God is upon me." Or, if afraid to claim it, with the prayer, "Bless me, even me, O my Father." "Blessed are all they that put their trust in him."

Lord, make it plain that I am thine,
In Jesus bless'd, with Jesus one;
That all the promises are mine,
As thy belov'd, adopted Son.

Wherein hast thou loved us?—Mal. i. 2.

This is a strange question, especially as proceeding from the Lord's people. But it is only speaking out, what many feel within. Do you ask, wherein has the Lord loved you? Look at the gifts he has conferred upon you. His Son to die for you. His Spirit to quicken, teach, and sanctify you. His word and ministers to instruct you. His ordinances to revive and refresh you. His angels to minister unto you. His covenant and oath to secure you. His glorious kingdom to be eternally possessed and enjoyed by you. Look at the account he makes of you, he calls you his love, the dearly beloved of his soul. His jewels, his crown, his dear son. If he compare you with the world, you are gold, that dross—you are wheat, that chaff—you are sheep, that swine — or goats, or serpents. Look at the relations he sustains to you, a Father — a Husband — a Brother—a Friend. The offices he fills for you, an Advocate — a Captain—a Head—a King. Look at what he has already done for you, provided a righteousness, conferred a pardon, given his peace, appointed the Mediator, blessed you with all spiritual blessings. Surely you will exclaim, "his love is wonderful, beyond comparison, beyond expression."

Lord, give me with a grateful heart.
Thy mercy to improve;
And Ebenezers daily rear
To praise the God of love.

Rejoice the soul of thy servant.—Ps. lxxxvi. 4.

It is a greater honour to be the Lord's servant, than to be the son of the greatest monarch upon earth. But all God's true servants, are also his sons. He loves them as his children, while he employs them to accomplish his designs. They are all willing servants. They are convinced that they ought to be employed for him, they have engaged themselves to serve him, and they love their Master, their work, their fellow-servants, and their wages. But though employed for God, they are not always happy in God. They lose sight of their true state, high relation, glorious prospects, and present privileges: or their evidences are clouded, or satan harasses them, or providence appears to frown upon them, or the law in the members prevails against them, and they are cast down. Or it may be that the Lord is rebuking them for some sin, or is displeased, because some idol is set up, or some Agag is spared. They cannot claim comfort, or take joy, but they can pray for it. David did so, "Restore unto me the joys of thy salvation." "Rejoice the soul of thy servant." Do you do so? One ray of light, one word of grace, one whisper of his love, will fill you with joy and peace. He comforteth those that are cast down.

Oh bid my heart rejoice,
And every fear controul;
Since at thy throne, with suppliant voice,
To thee I lift my soul.

Submit yourselves to God.—James iv. 7.

Human nature does not like submission, and yet there is no happiness without it. It is only as our wills accord with the will of God, as we cheerfully submit to all his dispensations that we can be peaceful or joyful. Without submission there can be no holiness, for its opposite is rebellion. If I refuse to submit to God, I oppose his authority, question his wisdom, doubt his love, and despise his word. In proportion as I am sanctified, I shall cheerfully bow to whatever I discover to be the will of God, receive with gratitude whatever comes from the hand of God, and endeavour to do whatever bears the stamp of the authority of God. Without submission there is no salvation. We must acknowledge his justice. Confess our sins. Bow at his throne. Seek for pardon on the ground of mercy. And acquiesce in his plan of salvation by grace, or we shall never be delivered from the wrath to come. Submit yourselves therefore to God, to be saved by his grace, to be ruled by his word, to be disposed of by his providence, and to be employed for his glory as he will. Only submit, and you are happy; seek for deep and thorough sanctification, and you will submit; and submitting to God you are safe in life, in death, and for ever.

The Sov'reign Father, good and kind,
Wants but to have his child resign'd;
Wants but thy yielded heart, no more,
Thee with his richest grace to store.

Prove me now.—Mal. iii. 10.

That is, put my faithfulness and veracity to the test. God hath spoken, will he not make it good? He hath promised, will he not fulfil his word? Who can doubt it? But if you do, he says, "PROVE ME." *How* is this to be done? Search his word and see what he has said. Take his word to his throne and plead it in prayer. Watch, wait, and work as he has directed; and see if he will not do as he has said. *When* should we prove him? Under conviction, and see if he will not pardon sin. In affliction, and see if his grace is not sufficient for us. In perplexity, and see if he will not make darkness light before us, and crooked things straight. In difficulties and peculiar trials, and see if he will not appear for us, and make a way for our escape. When engaged in his service, and see if godliness is not profitable to all things, having a promise of the life which now is, and of that which is to come. Thousands have proved him, and all have found him true and faithful. Let us prove him for ourselves, so shall we become strong in faith, and be ready to bear witness whenever we are required, that his word is true from the beginning. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

He will not his great self deny;
A God all truth can never lie;
As well might he his being quit,
As break his oath, or word forget.

I am married unto you.—Jer. iii. 14.

This is the closest connexion that can be formed between intelligent creatures. Two become one flesh. And this is the relation which the Lord selects, to represent his connection with his people. He is engaged to them, and they are engaged to him. His love is fixed upon them, and their love is set upon him. He has chosen them, and they have chosen him. He finds pleasure in them, and they find all their happiness in him. He communicates to them, and they have fellowship with him. He treats them with confidence, and they make him the sole object of their trust. He provides all they need, and they are to live in constant dependence upon him. Christian, do you realize the fact, that the Lord is married unto you? That he is all that to you, that the kindest, wisest, and wealthiest husband can be? Are you walking with God, as his bride? Are you living with God, as one that is married to him? Do you leave all for him? Expect all from him? Aim in all things to please him? Rejoice in this, that though every earthly relative and friend may be torn from you, your husband ever liveth, and will never leave you. Cleave to him, let nothing draw you from him, for he is "married unto you."

Lord, make in me this union shine,
That heaven and earth may see,
In heart and life, I'm truly thine,
And married unto thee!

The Lord was with Joseph.—Gen. x

He had been torn from his father, of his home, sold for a slave, falsely and cast into prison. But the Lord him. Many have found the time of grea the season of peculiar manifestation. persecuted for righteousness sake, a blessing rests upon us. The Lord's made up for all the losses he sustained, will turn a prison into a palace, a dung a paradise. The Lord was with him t him—to cheer him—to hold commun him—to give him favour with the ke teach him lessons of the greatest impo to prepare him to rule over the land of to make him an example to all who sh fer for his name—to bring him fo honour, and crown him with peculiar Before exalted he must be humbled. son was the direct road to the palace. of the cross leads to the crown. If with Christ in heaven, we must suf Christ on earth. Beloved, wherever d you, or persecution drives you, the Lor with you. His presence is more fr enjoyed when a cloud hangs over our circumstances, than when the sun of p shines upon our tabernacle. Precio

Thy gracious presence, O my God,
My every wish contains;
With this beneath affliction's load
My heart no more complains.

And Aaron held his peace.—Lev. x. 3.

He was in deep trouble. His trial was peculiarly great. It was death. The death of two sons at once. It was instantaneous death. In an act of presumptuous sin. It was by the immediate hand of God. It was in the presence of the people, as an example of Jehovah's jealously and wrath. It was without time for repentance, or any knowledge of their eternal state. But God said, "I will be glorified, and Aaron held his peace." This was opposed to murmuring, to fretting, to questioning the right or justice of God, or refusing to be comforted. It was submission to the Lord's will, springing from a knowledge of his righteousness—from supreme love to God—from carnal reason being brought into subjection—from a sense of desert. My friend, this subject speaks to us, it says, "In your most painful trials, imitate the saint of the Lord." It reproves all our complainings, and questioning the Lord's love and mercy. It comforts us, by shewing us that the greatest saints have sometimes had the greatest trials. It speaks caution, and says, "Beware, how you trifle, or presume, for Jehovah is a jealous God." "Be still, and know that I am God." "The Lord is righteous in all his ways, and holy in all his works." Just and true are his ways.

In all thy dealings, Lord, with me,
O stop the murmuring groan;
Or let my only answer be,
"Father, thy will be done!"

The faithful God.—Deut. vii. 9

"A faithful man who can find?"
pose we cannot, we have found a faith
One who may be believed, without
who may be trusted, without fear; to
may open our hearts, without reserve
faithful, and therefore he corrects our
reproves us for our faults—teaches us
supports us in our trials—brings us thr
troubles—holds our enemies in check
darkness light before us, and crooke
st night. Upon every mercy we recei
every danger we escape, upon every di
ment we meet, upon every history we
pon every cross we carry, we may see
'The faithful God." He is faithful to
the rights of his own throne, to exe
threatenings of his word, to fulfil the
of his grace, to supply the wants of hi
dants, to answer the prayers of his peo
to make all things work together for
those that love him, and are called acc
his purpose. His faithfulnes is seen, in
Adam from paradise, in destroying th
with the flood; in sending his Son to re
and in giving his Holy Spirit unto us.
"THE FAITHFUL GOD." This is o
our refuge, and our rest.

Cast thy burden on the Lord;
Plead his promise, trust his word;
So shalt thou have cause to bless
His eternal faithfulness.

We have now received the atonement.
Rom. v. 11.

The Lord Jesus has made satisfaction to divine justice for our sins. He has done and suffered, all that is necessary for our pardon and justification. His sacrifice is our expiation. What he did is presented to us in the gospel. By faith we receive it, rely on it, plead it before God for our acceptance, are accepted on account of it, and enjoy peace. The atonement was made on Calvary, it contains all that God requires, he is satisfied: but it must be received by the sinner, or he cannot enjoy peace. We must daily exercise confidence in it, or we cannot walk happily with God. We have *now* received the atonement, we had not once. We did not feel our need of it. We did not see its value. We did not understand its nature What a mercy that we do now! The death of Jesus is our life, "He bore our sins in his own body on the tree." "He put away sin by the sacrifice of himself." "He is our peace." Let us never lose sight of his atoning sacrifice, or of his justifying righteousness; for if we do, satan will prevail against us, guilt will soon fill us with gloom, duties will become irksome, and the prospect of death terrible. Nothing can make us bold and happy, but lively faith in the atonement.

Saviour! may thy atonement
Be ever new to us,
Grant we may every moment
In spirit view the cross.

We are more than conquerors.—Rom. viii. 37.

This is marvellous. For the believer has to conflict with all that is depraved in his nature; with all that is opposed to God in the world; with all that is unholy in his family; with many painful and trying dispensations of providence; with satan his grand adversary; and also with sickness and death. But he overcomes. He triumphs. But it is through him that loves him: that is, through Jesus. The love of Jesus is his solace, his delight, and his encouragement. The loving Jesus supplies him with grace, strength, and wisdom: and by these he overcomes. He conquers by faith in Christ. He overcomes all by patience, fortitude, and confidence in his Saviour. He overcomes all and appears on the field uninjured. He overcomes and is benefitted by the contest. He obtains a great, a signal, a complete victory; and will at length appear possessed of the spoils, and crowned as the conqueror. No one can overcome but by Jesus. But if united to him, if living by faith upon him, if copying his example, we shall not only overcome, but be more than conquerors. Believer, expect opposition. Christian, see your dependance, it is on the wisdom, power, care, and interference of Jesus. Look to him as your example, and conquer through his love.

Conform'd to our Head in outward distress,
In sorrow and need, in pain and disgrace,
All happy and glorious we inwardly prove,
And more than victorious through Jesus's love.

Weak in the faith.—Rom. xiv 1.

This sometimes arises from a defect in ou knowledge. Many of the Lord's people hav a very imperfect acquaintance with the gospe They know but little of God's real character— or of the nature and design of the Saviour' work—or of what really constitutes christia experience. In consequence of this they ar full of fears, and are often harassed wit doubts, when if well informed, they would b rejoicing in hope of the glory of God. The think they must *do* something, besides believin in Christ, in order to acceptance with God; o they must *feel* something more than they hav done before they are entitled to joy in God Such do not perceive that they are putting whs they *do* or what they *feel* in the place of Christ or are at least connecting these things wit Christ, as if he alone were not sufficient. The are just doing what the Galatians did, wh made circumcision, necessary to salvation; and t whom Paul said, "Christ is become of no effec unto you, whosoever of you are justified by th law, ye are fallen from grace." Beloved, it mus be grace alone, or works alone, which must forr the ground of our acceptance with God. Let u therefore fix the eye, and place the dependenc of our souls upon Christ, and upon Christ alone

Blest soul that can say, "Christ only I seek!"
Wait for him alway, be constant though weak;
The Lord whom thou seekest, will not tarry long
And to him the weakest, is dear as the strong.

Ye are the salt of the earth.—Matt. v. 13.

Sin has rendered it unsavory, and exposed it to destruction. Only grace and truth can restore it to purity and order. These come by Jesus Christ, and they are retained and diffused by his people. He compares his saints to salt. They season and preserve others. Every christian is a grain of salt. He should affect and impress all around him. His principles are to be diffused, and his character is to attract and instruct. The earth without the saints, would be given up to putrefaction and destruction. Beloved, are you seasoning those around you? Is your conversation always with grace, seasoned with salt, that it may minister grace unto the hearers? Do you diffuse what you possess? Do you possess what you profess? Who is the better for you? Does your influence spread silently and penetrate deeply, like that of salt in nature? Or, have you only the form of godliness without the power? If a christian, you will benefit all, with whom you may be brought into contact, you will not live unto yourself, but unto him that died for you and rose again. If salt is present, it will discover itself; and so will grace. The world needs gracious persons, its present state calls for much salt, may the Lord season us all with the salt of his grace.

Now to my Saviour I would live,
  To him who for my ransom died;
Nor would untainted Eden give,
  Such bliss as blossoms at his side.

prove things that are excellent.—Phil. i. 10.

Take nothing upon trust, but bring everything the word of God, and try it there. Learn to tinguish between the ornamental and the use- ; the fundamental, and the circumstantial; beneficial, and the hurtful. Try things that 'er, and approve the things that are excellent. ere are excellent institutions, assist them. cellent gifts, seek for them. Excellent doc- ies, embrace and hold them fast. Excellent ies, perform them. Excellent attainments, ire to them. Excellent ordinances, attend hem. Excellent scriptures, search them. cellent enjoyments, pray for them. Prove t your eye is clear to discover, and that your rt is sanctified to approve. Endeavour to inguish between the law and the gospel— ween nature and grace—between conviction conversion—between profession and pos- ion—between graces and their counterfiets— ween scriptural doctrines and the opposite rs—and approve the things that are excellent. cure things that are excellent. Hold fast it you procure. Publish to others what you w and enjoy yourself. If you lack wisdom this, ask it of God, who giveth to all liberally upbraideth not, and it shall be given you. ask in faith, nothing wavering.

My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight,
To hear thy dictates and obey.

continuance? But who, among t
people, has not had to mourn his abs
is always present as our Keeper, but
always enjoy his presence. Let us se
have it not at present; and let us be
to abide with us, if we have. Let u
to dwell with us, and open his word t
kindle the flame of love in our sonl
us with admiring gratitude and joy.
us to abide with him, more than we
him to abide with us: and it is still t
was spoken of old, "The Lord is
while ye be with him; if ye seek him
found of you." Beloved, have you e
Saviour's presence to-day? Can you
without doing so? His presence is
ness and glory of heaven; and his p

I shall come forth as gold.—Job xxiii. 10.

Job was in the furnace. It was heated seven times hotter than it was wont to be. But he was conscious of his integrity. He knew that though he was imperfect, he was sincere. He knew that he had a living Redeemer. That his God knew his heart—his motives—his desires—and his course. Therefore he felt confident that he should not be consumed, but only refined. This is the design of all our trials. They are to make us meet for the Master's use. To make us reflect the Saviour's image. To fit us for eternal glory. However fierce the fire, we shall lose nothing but our dross. Our eternal interests are safe. Our God is immutably the same. This is our security. He says, "I am Jehovah, I change not, therefore ye sons of Jacob are not consumed." He sits by the furnace as the Refiner, he superintends the whole process of purification, and he removes the fire the moment the design is accomplished. Tried Christian, thy God is refining thee, his design is most loving, he will take care of thee. Let not thy faith flag, or thy courage droop; but say with Job, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." Tried faith is more precious than gold: if God try your faith, it is to improve it, and increase it.

In fiery trials and distress,
I will thy promise hold;
Thou wilt my soul in trouble bless,
I shall come forth as gold.

[illegible]

[illegible] the Lord [illegible] forgotten [illegible] [illegible] he would allow you [illegible] leave you in distress, or turn a deaf [illegible] to your prayer in the time of trouble. W[illegible] you spoke of him as the author and cause [illegible] your darkness, coldness, and deadness. But [illegible] would fail to enumerate the instances, in wh[illegible] you have spoken lies against God. Someti[illegible] plainly, and at other times more obscurely, [illegible] have said, he does not mean what he says. [illegible] will not perform his promise. He will not m[illegible] good his word, at least, he will not to me. [illegible] friend, beware, your unbelief gives God the [illegible] your doubts reflect upon his veracity; he spe[illegible] the truth, and only the truth. "Why then [illegible] you not believe him?" "He that believeth [illegible] God, hath made him a liar; because he believ[illegible] not the record which God gave of his Son."

I too have lied against my God,
With shame and sorrow I confess;
Pardon my sin through Jesu's blood,
And give me sanctifying grace,

The hope of Israel.—Jer. xiv. 8.

The AUTHOR of Israel's hope. It is begotten by the Spirit, through the promises of his word. They hope because he has promised, because he is faithful, because his word is true from the beginning. He is the OBJECT of Israel's hope. "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption." They cannot hope in man for he is poor, or weak, or fickle, or unwilling to help. But they do hope in God, for he is strong to deliver—wealthy to supply—present to help—pledged to befriend—ready to pardon—wise to direct—waiting to be gracious—and he delighteth in mercy. His compassion is a spring that never fails. His love is a sun that never sets. His word is a paradise that cannot be forfeited. His grace is sufficient for us, and his strength is made perfect in our weakness. The hope of Israel is a rock, let us build upon it. The hope of Israel is a refuge, let us repair to it. The hope of Israel is a fountain, let us seek our supplies from it. The hope of Israel is a Saviour, let us put our trust in him. The hope of Israel is God, let us therefore worship, adore, and believe him. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Hope of Israel, hear my cry,
To thee from self I flee;
Be thou in every trial nigh,
And I will hope in thee.

its state then to the present! Our a
once the slaves of satan, under the do
sin, and exposed to the curse of God.
thoughtless, careless, and hardened.
our idols, and after them we would g
God who is rich in mercy, for his g
wherewith he loved us, even when we w
.n sins, quickened us together with Cl
saved us by his grace. How delightf
the days of our first love! How pre
Saviour! How sweet the gospel!
ightful the Lord's day! How ami
tabernacles of God! But our zeal
our joys faded, our prospects were over
cause we wandered from God. We
like the heath in the desert, and we m
our complaint and made a noise. But
Shepherd sought us out, reproved us

He feedeth among the lillies.—Song vi. 3.

Believers are compared to this lovely flower. Not as it is in the field, but in the garden. They are all in the Saviour's garden, and he loves and prizes them greatly—he visits and walks among them. He finds pleasure and satisfaction in them, He is pleased with their persons—their graces—their prayers—their praises—their testimony—and their obedience. He manifests himself to them, which they ardently desire — highly prize — and are much benefitted by. See what a Christian should be. Not a thorn, which wounds every one it comes in contact with it. Not a nettle, which stings all who touch it. Not a useless weed, which cumbers the ground, or poisons all who taste it. But a lilly. One who has a sweet spirit. Whose life and conversation is fragrant and inviting. Of an ornamental character, who looks well in any situation. A good and useful neighbour, who benefits many, but injures none. Of whom Jesus may not be ashamed, but in whom he can find satisfaction and pleasure. He feeds among lillies, or in his church; there you may find him. True worship is exceedingly pleasant to him. Invite him to your heart, your house; expect him to accept your invitation; aim to entertain him suitably. He feedeth among lillies.

Saviour! mould me by thy power,
Fill me with thy grace divine,
Make me like the lilly flower,
To thy praise and glory shine.

I am the light of the world.—John viii. 12.

The world without Christ is in a state of darkness. In the darkness of ignorance—crime—cruelty—and degradation. The Jews had a candlestick with its seven lamps, but it was confined to their tabernacle or temple. But Jesus is come a luminary into the world, a light to enlighten the Gentiles, and the glory of his people Israel. He is the source of knowledge—comfort—beauty, or holiness—and safety. In him there is a fullness of light. Like the light of the sun it is free: and it abideth for ever. He shines on the world by his word, he shines into the heart by his Spirit. His light attracts sinners to his feet, and in his light they see light. They are by him delivered from moral darkness, or guilt: from mental darkness, or ignorance: from legal darkness, or the yoke of the law: from spiritual darkness, or the hiding of the Lord's countenance: and from eternal darkness, or banishment from God for ever. Following him they have the living light, by which they discover their path—escape the snares of the fowler—enjoy the scenery—discern the object—and rejoice in their privileges. Reader, are you enlightened by Jesus? Do you walk in his light? Are you directing others to it? If you are dark, go to him for light. Seek and obtain it.

Light of my soul! thyself reveal;
Thy power and presence let me feel;
And know, and see the wonderous things
Concealed from prophets, priests, and kings.

O Lord, revive thy work.—Heb. iii. 2.

No one can revive the Lord's work but hi self. He began it. He must carry it on. will complete it. But he does so by means. A one of the means he employs is prayer. convinces us that we need a revival. He s us up to seek it. He makes us sensible of insufficiency. He may perhaps keep us wait at his throne for a time. The delay may ca us pain, and perplexity. If sanctified, it make us more earnest for the blessing; and tl we shall cry out with one of old, "*Wilt ti not revive us again, that thy people may rejc in thee.*" When the Lord revives his work, strengthens our faith, invigorates our hope, flames our love, deepens our humility, anima our zeal, and stirs us up to seek the promot of his cause. Then, prayer becomes pleas praise sweet, ordinances profitable, the sabb a delight, and the sanctuary amiable. The chu resembles a lovely garden, in which we walk w peculiar satisfaction; the gospel is a feast, m suit ble and costly; and we look forward to h ven as to our country and our hope. The L revive his work in us by his Spirit, by his pro dence, and by his holy ordinances. His powe unlimited. His grace is omnipotent. His me is free. Let nothing satisfy us but a reviv

Oh! for his all-reviving grace,
The quickening power divine,
The deadness from my soul to chase;
That I may rise and shine.

Zealous of good works.—Titus ii. 14.

Being saved by free grace, we should lay ourselves out for God's glory. We are created anew in Christ Jesus unto good works. We should be active in God's cause for his creatures' good. Not only doing good works, but being zealous for them. Zealously doing them ourselves, and zealously encouraging them in others. We cannot do too much for him, who has done so much for us. Our works should proceed from love to God, be regulated by the command of God, and be done for the glory of God. We cannot be too zealous in performing them, but we ought to be equally zealous in renouncing them as a ground of acceptance with God. Good works, are the works of a child, who aims to please his Father: they are performed from a sense of what God has done for us, not in order to induce him to confer blessings upon us, In working from a right motive we are happy, for working we shall be by and by rewarded: but though like Moses, we may have respect unto the recompence of the reward; yet like Paul, when we do more than others, we shall heartily exclaim, "Not I, but the grace of God that was with me." Free grace enjoyed in the soul, will make all who enjoy it zealous of good works. Love is sure to be active.

What is my being but for thee;
Its sure support, its noblest end,—
Thy ever-smiling face to see,
And serve the cause of such a friend.

OCTOBER 17.

The chastening of the Almighty.—Job. 1

Crosses are not curses. Frowns are som favours. Every child is chastened. Cha by the Almighty. His chastisements are wise. He never corrects but for faults. T his dispensations are sometimes intend draw out our graces, and improve our prin If the Lord chasten us, it is because he us. Let us not then mistake the charac our afflictions. They are really mercies. are to do us good. They are indispe unless our wise and gracious Father would us to be injured. Let us therefore ask, ' am I corrected?" Let us prostrate ou before our Father's throne, and while w knowledge his wisdom in the discipline, b him to make his chastisement a blessing. Lord's rod often blossoms and bears Better be a chastened child than a pam menial. Our present discipline, is to p us for future duties, enjoyments, and g It is all right. It is really kind. It is fo good. The rod is not in a stranger's han are not suffering from the stroke of a one, but from the chastening of the Alm "Now no chastening for the present seem be joyous, but grievous: nevertheless afte it yieldeth the peaceable fruits of righteou unto them which are exercised thereby."

O Father of mercies on me,
In deepest affliction bestow,
A power of applying to thee,
A sanctified use of my woe.

Lord, be thou my helper.—Ps. xxx. 10.

Sweet and appropriate prayer this! We daily need help. The Lord *can* help us. He has said, "Fear not, I *will* help thee." But promises should be turned into prayers: and we never pray so spiritually as when we can say, "Lord do as thou hast said." "Be it unto me according to thy word." Let us then earnestly cry unto our God this night, "Lord, be thou my helper." I see many fall, I shall fall too except thou hold me up. I am weak. I am exposed to temptation. My heart is deceitful. My enemies are strong. I cannot trust in man. I dare not trust in myself. The grace I have received, will not keep me without thee. "Lord, be thou my helper." In every duty. In every conflict. In every trial. In every effort to promote the Lord's cause In every season of prosperity. Every hour we live, this short and inspired prayer, is suitable. May it flow from our hearts, be often on our lips, and be answered in our experience. For if the Lord help us, there is no duty which we cannot perform; there is no foe which we cannot overcome; there is no difficulty which we cannot surmount. All things are possible; difficult things are easy; and painful things will be pleasant. "The Lord is my helper, therefore I will not fear."

Weak and inconstant Lord, I am,
On thee alone can I depend;
O let me not be put to shame,
But be my helper and my friend.

His compassions fail not.—Lam. iii. 22.

This is an unspeakable mercy. The sympathy of friends may fail. The affection of relations may fail. The tender mother's love to her babe may fail. But the compassion of our God is unfailing. It is an ocean which we can never exhaust. A sun which will never set. It may be obscured. We may not enjoy its communications. But it is as full of light and glory as ever. Believer, thy God never was more compassionate than he is this night. His love was never more tender. His grace was never more free. His promise was never more true in reference even to his most favoured ones, than it is in reference to thee at this time. Turn from thy broken cisterns, from thy withered gourds, from thy dried brooks; turn from thy gloomy feelings, from thy painful circumstances; and turn to thy God impressed with this fact, "*His compassions fail not.*" Did Jesus have compassion on the multitudes which followed him, because they had nothing to eat; he will also have compassion on thee. He will bear with thy infirmities, he will pardon thy sins, he will sanctify thy sorrows, he will soothe thy griefs, he will restore thy soul, he will guide thee with his counsel and afterwards receive thee to glory, for his compassions fail not.

Though annoyed by doubts and fears,
Though distressed by various cares,
Though determined foes assail,
Thy compassions never fail.

wait upon [illegible] Beloved, [illegible]
who shall let it?" Beloved, [illegible]
and outward trials, may be too hard
but they cannot be too hard for your
can subdue the one, and deliver you
other, with the greatest ease: and hi
is made perfect in weakness. Let th
then, silence our fears, strengthen ou
vive our hope, increase our courag
our prayers; and let us go forw
"Nothing is too hard for the Lord."
your own weakness to his strength,
trials, to his delivering mercy.

Nothing too hard can be
For my Almighty Lord:
Sufficient is thy grace for me,
Who hang upon thy word.

We are the Lord's.—Rom. xiv. 8.

:he Lord hath a people peculiarly his own. :y are distinct from all others. They are ferred to all others, being the objects of his ice—the purchase of his blood—the temple his Holy Spirit, He loves them with an rlasting love. He calls them his portion. treats them as children. He prizes them as peculiar treasure. He is united to them, :s them, and cares for them as his bride. He ps them as the apple of his eye. This privi-:, Paul claimed for himself and his fellow evers; and if we are christians we can claim oo. "We are the Lord's," and we *know* it, we have been quickened by the Holy Spirit, have been received and acknowledged at the d's throne, and we are consecrated to his ser-: and praise. "We are the Lord's," and we *ve* it, for we are united to his family, we are king by his word, we are living to his glory, we can only be satisfied with his presence and love. Beloved, let us rejoice in our privilege, great and glorious. Let us cleave to his ts, they are the excellent of the earth. Let arefully observe his word, believing its doc-es, trusting its promises, and keeping its mands. Let us realize in difficulty and dan-the glorious fact, "*I am the Lord's.*"

Lord, I am thine, entirely thine;
Purchas'd and sav'd by blood divine:
My person claim, my soul possess,
And sanctify me by thy grace.

I abhor myself.—Job. xlii. 6.

The more clearly the Lord manifests h to us, and the more he works in us by his the deeper will be our humility and self- rence. Self admirers are strangers to c:o holy fellowship with God. Nothing dis to us the true state of human nature like ness to God. Men may speculate, and r and boast of what man can do, so long a are at a distance from God; but no soo they come into his presence, than their c ness is turned into corruption. They no see that they are vile, but they feel it. J boasted, and contended with God; but as s ever God came near to him, his view feelings underwent an entire change, a cried out, "I have heard of thee by the h of the ear, but now mine eye seeth wherefore *I abhor myself*, and repent i and ashes." We cannot think too mes ourselves as sinners, or feel too deep account of the baseness of our nature; we allow our feelings to lead us to doubt the ability or willingness of Jesus to save to question our interest in our Father's Never does grace appear so glorious, or so precious as when we sink before God i loathing and self-abhorrence.

Appear, great God, appear to me,
That by myself abhor'd,
Asham'd I may for ever be
Before my glorious Lord.

The power of the Holy Ghost.—Rom. xv. 23.

The Holy Spirit is a divine person, equal with the Father and the Son, in power, majesty, and glory. Without his agency salvation is impossible. He quickens us when dead in trespasses and sins. He teaches us when ignorant and bewildered. He sanctifies us when polluted and depraved. He comforts us when depressed and cast down. He helps us in prayer, against temptation, and out of many difficulties. His power produces our graces, quickens them when dull, and keeps them alive. He witnesses to our adoption, and seals us unto the day of redemption. We are his workmanship and his temple. He is our teacher, comforter, and inward intercessor. His power alone can make the gospel effectual, subdue the corruptions of our hearts, and conform us to the likeness of the Lord Jesus. Our obligation to him is great, our dependance upon him constant; and our love to him should be fervent. He convinces us of sin, unfolds to us the glories of Jesus, works faith in our hearts, leads us to the fountain of his blood, clothes us in his perfect righteousness, unites us to his person, and teaches us to live upon him. The great thing we want in the Church, and in our hearts, is to experience "THE POWER OF THE SPIRIT OF GOD."

Come, Holy Ghost, thy power display,
Thy working let me prove;
Chase darkness, doubt, and fear away,
And fill my soul with love.

What is good for a man in this life?
Eccles. vi. 12.

This is a very difficult question, if we refer it to temporal things; and providence alone can furnish the answer. Sometimes prosperity is good, and sometimes adversity: sometimes sickness, and sometimes health: sometimes pain, and sometimes ease: sometimes success, and sometimes disappointment: sometimes plenty, and sometimes poverty. If we set our hearts strongly upon any thing below, that is the thing that is not likely to be good for us. If God deny us, or take any thing from us, we may be sure at once that that is not good for us. What we have is good for us, if we rightly use it, and improve it for the Lord's glory. Beloved, have you been looking a few steps above you, and thinking what a good thing it would be for me, if I could obtain that situation? If so, you are wrong. Resignation to God's will, and acquiescence in God's plan, are far better than wishing for this, or longing for that. It is good for a man, daily to live by faith on Jesus, to walk with God, to lay up for himself treasure in heaven, and to endeavour to benefit all around him: but what is good for man in a temporal point of view is not for us to say. Prosperity is often dangerous, and adversity sad.

'Tis God appoints my earthly lot,
And he does all things well;
I soon shall leave this trying spot,
And rise with him to dwell.

He is altogether lovely.—Song. v. 16.

This is the opinion formed of Jesus by all who really know him. There is nothing lovely but it is in Jesus, and it is in him in full perfection. He is the object of admiration and adoration to all who are taught by the Holy Spirit. His person as God-man, is altogether lovely: for he possesses every grace that can adorn humanity, and all the glories of uncreated deity. His character is altogether lovely, for he is infinitely wise, dignified, condescending, and kind. Indeed there is nothing in Christ, but what is lovely, and there is nothing lovely, but it may be found in him. The testimony borne by the spouse will apply to his offices, as prophet, priest, and king: to his government, universal and particular: to his work for us on earth and in heaven: to his design in all his dealings with us, even to purify, elevate, and honour us. Reader, do you *know* him? Do you *admire* him? Do you *love* him? Do you *recommend* him? Will you *try* him? If so, be reconciled to him; cordially embrace him; and meekly learn of him. The more you know him, the more you will love him; and the more you love him, the more happy you will be. Let us ask, What are our views of Jesus to-night? If our minds are spiritual, "*He is altogether lovely.*"

All over glorious is my Lord;
Must be beloved, and yet adored;
His worth if all the nations knew,
Sure the whole earth would love him too.

as truly fearful, it is now divinely glori
He deprived it of its authority and sting. T
e did by fulfilling the law: satisfying the cla
f justice: spoiling principalities and powe
resting the keys from the destroyer's ha
nd sending us the good news of compl
alvation. Are you *prepared* for this foe?
ou *know* this friend? Do you *believe* this fa

Did we but trust our heavenly Friend,
And on his faithful word depend,
Then should we fearless view the grave,
And death itself no sting would have.

Who remembered us in our low estate.
Ps. cxxxvi. 23.

Our state by nature was truly a low estate. We had no liberty, being the slaves of satan; no ability, being dead in trespasses and sins; no honour, being allied only to traitors and rebels; no real pleasure, being tossed about by desires and disappointments: no prospects, except eternal woe; no profitable employment, for the fruit of our toil was death. Our nature, was fearfully depraved; our condition, truly deplorable; and our destiny, most alarming. But in this state, the Lord remembered us; and it was with reference to it, that he made his covenant; sent his Son; promised his Holy Spirit; prepared and gave us his gospel; employed his wise and holy providence; exerted his divine power on our behalf; opened the storehouse of heaven for us; and raised us up to know, love, and realize union to Jesus. And he did this of mere mercy, and because his mercy endureth for ever. Mercy fixes on her objects, cleaves to those on whom she fixes, and continues to regard them with peculiar concern. Mercy wrote our names in the book of life, gave us the promises of the everlasting gospel; pleads for us before the throne above; and visits us often to cheer, rescue, and bless.

All-gracious God, thy pitying eye
View'd the low estate in which we lie;
And as an act of sovereign grace,
Sent thy salvation to our race.

OCTOBER 29.

A bruised reed shall he not break.—Matt. xii.

So tender is the heart of Jesus, so gentle disposition, that the feeblest need not fear, most timid may take courage. He notices first risings of desire, the secret inclination, buddings of faith, and he admires and appro of them. He knows the strength of our corr tions, what terrible conflicts we have, what p creatures we are, and for our comfort assu us, that though weak and worthless as a brui reed, he will not reject us, or crush us by power. He will bind up the bruised part. will encourage the desire. He will foster little faith. He will receive the imperfect pr er. He will accept and bless the discoura soul. He is represented as a Lamb, to insp us with confidence; as a Shepherd, to prese us from alarm; and as a Saviour, to attract to his throne. He will not break the brui reed himself, nor will he allow others to do Beloved, are you bruised by satan, by unbel and by an evil world? Do you feel weak a worthless? Are you discouraged and filled w fear? Fear not, Jesus is gentle, kind, and g cious. He despiseth not any. He rejects applicants. He binds up the broken in hea and healeth all their wounds. He says, "I v in no wise cast out."

No, I find he never will,
(Jesus is a Saviour still,)
He who kindled my desire,
Will not let the spark expire.

He shall be great—Luke i. 32.

So spake the Angel, announcing the birth of the Lord Jesus, and the prediction is fulfilled. He is great, and his greatness is unsearchable. Great, in the dignity of his nature—in the depth of his humiliation—in the glory of his righteousness—in the merit of his blood—in the provisions of his gospel—in the number of his converts—in the extent of his kingdom—in the tenderness of his sympathy—in the variety of his offices—in the grandeur of his works—in the estimation of his people—in the conquest of his foes—and in the punishment of his determined enemies. His greatness is stamped upon every promise he has made—every pardon he grants—every blessing he gives—and every victory he gains. Believer, thy Saviour is great. Therefore he saves great sinners, confers great grace, bears with great offenders, treats with great kindness, and will confer on us great glory. But his greatness will more clearly appear, when all his people are collected, when the curse is removed from our world, when the glowing predictions of the Old Testament are fulfilled, and he reigns before his ancients gloriously. His greatness shall fill his people with everlasting joy, and his foes with never-ending woe. He shall be great on earth, in heaven, and in hell.

Now, Saviour, in my soul be great,
Thence bid all guilt and fears retreat;
My powers into subjection bring,
And reign supreme as God and King.

healeth the broken in heart.—Ps. cxlvii. 3. ;in has so hardened the heart, that nothing effectually impress it but grace. No one s and mourns over the hardness of the heart, he whose heart has been softened by the lv Spirit. Nothing will thoroughly break heart, but a sense of God's forgiving love. ıen the soul is quickened by the Holy Spirit, is discovered, guilt is felt, fear is experienced, l the heart begins to relent; a conflict com- ıces, and very often much distress is felt be- ; pardon is enjoyed. Satan is busy, unbelief trong, our knowledge of the gospel is im- fect, repentance is difficult, the heart is op- ssed, and the spirit is wounded. When the ı is really broken down before God, is ing to submit to God's righteousness, and to ɔrace a salvation all of grace, deliverance is r. The Lord sends his word to heal, applies balm of a Saviour's blood, speaks peace to conscience, and lets the oppressed go free. ; wounded, broken heart is healed; salva- ı is come to the soul; and Jesus is most cious. Reader, if thy heart is broken for thy God will heal it. Look to the Lord, hope in his word.

Nor shall the sinner's hope be vain,
Behold, with all his glorious train,
The King of glory enters.
The mourning sinner's broken heart;
Guilt, fear, and bondage all depart,
When once on Christ he ventures.

A Prince and a Saviour.—Acts v. 31.

The man of sorrows is now raised to princely dignity. He is seated at the Father's right hand. He has all power in heaven and in earth. Every knee must bow to him. He is Lord of all. The Prince of peace. The Prince of life. The Prince of the kings of the earth. He has a princely heart. He possesses all the wealth of the universe. He gives in a princely manner. But he is also a Saviour. A princely Saviour. He saves by his own merit—by his own power. He saves for his own glory. He saves freely. He never barters with sinners, but bestows salvation upon the lost as a princely gift. There is nothing in which he so much delights as in saving sinners. He *can* save to the uttermost. He *will* save every applicant. He came into our world to save sinners. He agonised in Gethsemane and died on Calvary, to save sinners. He is now exalted at God's right hand to be a Prince and a Saviour, for to *give* repentance to Israel, and forgiveness of sins. Go to Jesus, as to a mild, beneficent, peaceful Prince. Go to him as a powerful, kind, and willing Saviour, whose work and delight it is to save sinners, even the chief. Honour him by trusting his word, relying on his blood, and expect salvation as a free gift at his hands.

In thy state of exaltation,
Answer, Lord, its end in me;
Give me free and full salvation,
Now my Prince and Saviour be.

is thy heart grieved?—1 Sam. i. 8.

'as the enquiry of a kind husband to an
wife. Let us suppose that the question
sed to ourselves, and try and turn it
good account. "Why is thy heart
" Is it from conviction of sin? If so,
l of Jesus Christ cleanseth from all sin.
nfess our sins, God is faithful and just
e us our sins. Is it from desertion, or
of the Lord's presence? He will turn
will have compassion upon us. His
is sure, his promise is true, though he
his face from us. Is it from unfruit-
He will be as the dew unto Israel, and
l revive as the corn, and grow as the
e will prune the branch by affliction,
e it to bring forth more fruit. Is it
erty? The silver and the gold are the
entirely at his disposal; and he will
l our needs in his own time and way.
a bereavement? He will not leave us
he will come unto us: the Lord will
up, and will be better to us than ten
tives. Is it from hardness of heart?
melt us and try us. He will turn his
n us, and purely purge away our dross
away all our tin. His love will both
d sanctify us, therefore grieve not.

let not griefs o'erwhelm thy breast,
esus fly, he'll give thee rest!
thou in God, his smiles shall raise,
fill thy soul with songs of praise,

Thou hast done right.—Nehem. ix. 33.

The Lord cannot but do right, this is generally acknowledged; but to be persuaded of this, to realize it, and be influenced by it, under severe and heavy trials is exceedingly difficult. But the Lord never acts but according to the plan which he has drawn, which plan is the perfection of wisdom, and proceeds from his infinite love. What he does, he purposed to do; and he purposed to do it, because it was the very best thing that could be done. We are poor, hasty, selfish, dissatisfied creatures, ready to set in judgment upon what God does, and to complain of his dealings without the least cause. But there are times when looking back upon our losses, crosses, sufferings, and trials, we can say, and say it heartily, "Thou hast done right." Doubtless Jacob felt this, when he embraced his Joseph in Egypt; and Job also, when God had blessed his latter end more than the beginning; and Daniel also, when he was taken up out of the den, and no manner of hurt was found on him—because he believed in his God. But it is to feel it *in* the trial, to confess it *under* the affliction, that is most desirable. Let us then when the Lord tries our graces, or buffets us for our faults, endeavour to say, "THOU HAST DONE RIGHT."

With peaceful steps thy race of duty run,
God nothing does, nor suffers to be done, [see
But thou would'st do thyself: could'st thou but
The end of all events as well as he.

My God shall be my strength.—Isai. xlix. 5.

This was the language of Jesus, our living head and bright example. He lived by faith on his Father's word. He was deeply tried by his Father's enemies. But he lived by the Father, and we should live by him. We are loved with the same love—interested in the same covenant—and entitled to the same promises. Let us therefore, in the prospect of great and sore trials, severe conflicts, distressing changes, and the approach of the last enemy, say, "My God shall be my strength;" for he has said, "I will strengthen thee;" and when we feel weakest let faith be strongest, for he says, "My strength is made perfect in weakness." God has been our strength, and it is having obtained help of him, that we continue unto this day; let us therefore trust him for the future, and say in reference to every duty, and when about to engage with any foe, "I will go in the strength of the Lord, I will make mention of his righteousness, even of his only." If God is my strength, then I shall overcome—I shall persevere—I shall arrive safe at home—I shall praise his sovereign grace for evermore. Let us lie down to-night rejoicing in our privilege, and exercising our thoughts upon this glorious fact, "My God is my strength."

What if the springs of life were broke,
And flesh and heart should faint?
God is my soul's eternal rock
The strength of every saint.

What hath God wrought?—Num. xxiv.

For our *nation* in delivering it from paga and popery; and in conferring so many such great blessings upon it. So that it well be the wonder and envy of the world. his *church*—in redeeming it by the suffe and death of his beloved Son. In quicke converting, and sanctifying its members. gathering them together from the ends o earth. In providing for all their wants, w ing over their persons, and keeping them b power through faith unto salvation. For *souls*—delivering us from the power of d ness, and translating us into the kingdom o dear Son. Pardoning all our sins throug blood, and justifying our persons in his ri ousness. Working faith in our hearts. Gi us a good hope through grace. Making u temples of his Holy Spirit. Conquering f all our foes, and subduing within us our in ties. What hath God wrought? Wonders. whom hath God wrought? Sinners. Why God wrought? That he might be glori Beloved, the past should encourage us in pect of the future, what he hath done is a p that he will do all that he has promised.

What sweeter pledge could God bestow,
Of help in future scenes of woe,
Then grace already given;
But unbelief, that hateful thing,
Oft makes me sigh when I should sing
Of confidence in heaven.

e thou faithful unto death.—Rev. ii. 10.

od is faithful to his people. He always
ıs his word. He never disappoints their
:. He exhorts and encourages them to be
ful too. This was spoken to the Angel, or
or of the Church: such should be faithful
reaching the word; in watching for souls;
ıffering for Christ; and in seeking by all
ıs to promote the prosperity, peace, and
ıess of the flock. It includes the people.
:vers should be faithful. To the *truth*,
ing it fast; striving for it; spreading it in
y direction. To *conscience*, listening to its
tes, observing its warnings, and obeying its
ands. To their *profession*, maintaining it,
ning it, and endeavouring to make it an-
the end designed in it. To *God*, believing
word, doing his will, and suffering in his
:. To *sinners*, warning them of danger,
g them the tale of mercy, and leading
to Jesus. To *saints*, reproving their
soothing their sorrows, and supplying
needs. "Be *thou* faithful *unto death.*"
expose you to death, be faithful, the
ı of life is the reward. Until removed
eath. Persevere calmly, patiently, cour-
ısly, industriously, until the Master calls,
ME UP HIGHER."

Saviour, help me by thy pow'r,
In temptations dangerous hour;
Give me fortitude and faith,
Make me faithful unto death.

He thanked God and took courage.
Acts xxviii. 15.

The kindness of friends cheered the Apostle, for this he gave God thanks and then went forward courageously. Every mercy should be thankfully acknowledged. Whatever does us good comes from God. He is the only source of all good, and to him our praises should daily ascend. The Lord has brought us through many dangers; he has delivered us out of many difficulties; he has bestowed on us many favors; let us therefore to-night, thank God, and take courage. He has provided for all our future wants; he has given us many, exceeding great, and precious promises; he has assured us that all things shall work together for our good; and we have his word, that he will never leave us nor forsake us; let us then, thank God, and take courage. Our journey may be rough, our foes may be strong, our troubles may be great; but our strength is equal, our supplies are certain, and the end will crown the whole. Listen not to satan, yield not to unbelief, fear not the future; he that hath delivered, doth deliver, and in him let us trust that will yet deliver us. Look at what he has done, review your mercies, think of his promises, and then thank God and take courage.

Jesus, on thee our hope depends,
To lead us on to thine abode;
Assur'd our home will make amends
For all our toil while on the road,

Serve the Lord with gladness.—Ps. c. 2.

Our God is infinitely happy, and he loves to ›e his creatures happy. He provided every ıing necessary to make them happy at first, ıt sin disturbed and destroyed much of God's ir creation. He would have us happy now, ıppy in his service. Therefore he has provided ›r our happiness in the everlasting gospel. He ıys, "Believe, and I will give you a free pardon -I will confer on you a perfect righteousness—will purify your hearts—I will supply all your ants—I will admit you into my presence for ›ly fellowship—I will keep you by my power—will give you grace while you live, and glory hen you die." Is not this enough to make ›u happy? To induce us to "serve the Lord ith gladness?" Brethren, in God's service we ıould be cheerful; but if so, we must realize ır adoption, and serve him as dear children ho are fully persuaded of a Father's love. Let ı engage heartily in God's service. Let us rve him out of love. Let us serve him on rth, under the impression, that we shall reign ıth him in heaven. Let us serve him in the ›rld, in our families, and in the Church; and t it be legibly written out on our conduct, so at all may read it, '*I serve God, I serve him eerfully. I would not be otherwise employed.*"

Lord, disperse my sin and sadness,
Speak salvation to my heart;
Then I'll serve with joy and gladness,
And thy noblest powers exert.

Your redemption draweth nigh.—Luke xxi. 28.

That is your complete deliverance. Your Redeemer hath appeared once, and paid the price necessary for your honorable release. He is now waiting at his Father's right hand, having all power in heaven and in earth, and he will soon come and claim the purchased possession. You may fall asleep in Jesus, you may slumber peacefully in the grave for a little time, but Jesus will soon come, and then he will raise you from the dead as his brethren. You will arise and shake off the dust of death, and put on the beautiful garments of immortality. You will be publicly acknowledged as the sons of God. You will be put in possession of purity, power, and perfection. You will be introduced to your heavenly Father, to the whole of the redeemed family, and to your everlasting home. Then your redemption will be complete. Well, it draweth nigh. Every day, every hour brings it nearer. Are we longing for it? Can we use the language of the Apostle and say, "Ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If so, rejoice for your redemption draweth nigh; for now is your salvation nearer than when ye believed.

Then shall I see, and hear, and know,
All I desir'd or wish'd below;
And every power find sweet employ,
In that eternal world of joy.

Take away all iniquity.—Hosea xiv. 2.

Nothing troubles a real christian like sin, and there is nothing for which he prays more frequently, or more heartily, than for complete deliverance from it. He is delivered from its guilt, being justified from all things. But he longs to be delivered from its working. It annoys, irritates, and distresses him. It darkens his evidences; disturbs his peace; and troubles his conscience; therefore he prays, "Take away all iniquity." But this prayer is put into the mouth of a backslider by the Lord himself: and it is the first thing he should seek. By iniquity he fell, and by sanctification only can he arise. He fell by his own folly, but he can only rise by the Lord's mercy. And will the Lord take away all iniquity? He will. The guilt of it he will remove by applying the atonement, the power of it by bringing home his word, and the very being of it at death. Let this then be our daily prayer, "Lord, sanctify me wholly, and preserve my whole spirit, soul, and body blameless unto the coming of our Lord Jesus Christ." And if this flows from our hearts, it proves our regeneration, and will be answered in our complete sanctification. For "faithful is he that calleth you, who also will do it." He will take his own time, and work in his own way, but he will do it.

More than for ease in mortal pain,
For purity I pray:
Whatever trial may remain,
O take my sins away!

He shall sit as a Refiner.—Mal. iii. 3.

His people are his precious metals. Afflictic are his furnace. Purification is his design.] therefore puts them into the furnace, and keeps them there until his end is accomplish But he superintends the whole process of fining himself. He regulates the heat, watel the operation of it, and sits waiting for t fulfilment of his design. He will not be dis pointed, for if one affliction does not prod the desired end, another shall. Beloved, p haps you have wondered why one trial l succe ded another in your experience; but t reason is th is, the dross was not removed. T sorest trials are among thy choicest mercies, l cause they are intended to make you meet to a partaker of the inheritance of the saints light. Think not that you are left alone in yt sorrows, your Lord sits by; he intently watel the purification, and as soon as thy pride, stinacy, worldliness, and opposition to his is gone, the fire is drawn; your troubles end. There shall not be one furnace more th is necessary, nor shall you continue in suffer one moment more than is needful. Your Savio who died for your sins, is your Refiner; and sits by the furnace during the whole process refining, he is preparing you for glory.

With me in the fire remain
  Till like burnish'd gold I shine;
Meet through consecrated pain,
  To see the face divine.

What have I done?—Jerem. viii. 6.

A very necessary enquiry with which to close s day. We too seldom examine our hearts, compare our conduct with God's word. Let then to-night seriously ask ourselves a few estions. What have I done *against* the Lord? ıve I not broken his law, and disbelieved his spel? Have I not grieved his Spirit, and ghted his beloved Son? Have I not murıred at his providence, and opposed his will? ıve I not neglected his ordinances, and felt r heart rise against his sovereignty? Have I t doubted his love, and questioned his faithness? Have I not forsaken him the fountain living waters, and preferred his creatures to nself? What have I done *for* the Lord? ave I visited his sick, and relieved his poor? ıve I instructed his ignorant ones, and enıraged the desponding? Have I assisted his nisters, and filled up my place in his church? ıve I pleaded with sinners, and endeavoured restore backsliders to his fold? Have I pt his glory in view, and sought to advance ı kingdom in the world? What have I done, mpared with my means, my opportunities, my ɔfessions, and with what others have done? as! alas! wise to do evil, to do good I appear have no knowledge.

Lord, with this guilty heart of mine
To thy dear cross I flee;
And to thy grace my soul resign
To be renew'd by thee.

NOVEMBER 13.

The Just One.—Acts vii. 52.

This is one of the titles of Jesus. He was holy in his nature, and perfectly righteous in his conduct. He rendered to all their due. As a Son, he honoured his Father by filial obedience to his will: as a Servant, he always did those things which pleased him: and as the Substitute of his people, he did what was demanded of them, and suffered in their stead what they deserved. He magnified the law and made it honorable. He bore our sins in his own body on the tree. By one offering he perfected for ever them that are sanctified. He is still THE JUST ONE. Just to every character he sustains, to every name he wears, to every office he fills. He will justly punish his foes, and with equal justice save all who believe on his name. His word he will never falsify. His character shall never be sullied. He will not cast out one coming sinner. He will not neglect one of the lambs of his fold. He will not turn a deaf ear to one who calls upon his name. He will not deny salvation to any self-condemned soul who seeks it at his feet. He will justly reward his servants, not over looking even a cup of cold water given in his name. He will appear "THE JUST ONE," in the doom of the wicked, and in the everlasting happiness of his saints.

O thou Gracious, Wise, and Just,
In thy hands my soul I trust,
Make me holy, be my Guide,
And for all my wants provide.

Behold, he prayeth.—Acts ix. 11.

Saul the pharisee had long used the form of prayer, but never until now had he really prayed. He was now created anew in Christ Jesus, he had spiritual life, he was under divine teaching, he felt his need of salvation, and therefore he prayed. None really pray but those who are born again, but all quickened souls do pour out their hearts before God. They feel that they must pray or perish. They must pray or sink under the burden they have to carry. The heart is too full to hold, it must have vent; the desires are too strong to be suppressed, they will escape. Words may be wanting, but prayer will ascend: for prayer is rather the language of the heart than of the lip. Reader, there was a time when you did not pray. You were then dead in trespasses and sins. There was a period when you began to pray, that was the time when you were quickened by the Holy Spirit. You cannot live without prayer now, though you feel dull, dead, dark, cold, and stupid; this is the evidence that you are alive unto God. God admires the prayers of his people, and calls *us* to behold the pleasing fact, a persecutor prays. He always attends to praying souls, therefore CONTINUE IN PRAYER. Pray for grace to pray, when you feel that you cannot pray.

O thou, by whom we come to God,
The life, the truth, the way!
The path of prayer thyself hast trod;
Lord, teach us how to pray.

God imputeth righteousness without works.
Rom. iv. 6.

This is one of the great and gracious mysteries of revelation. Man has no righteousness of his own. God cannot justify without one. The Lord Jesus comes into our world and produces one. The righteousness of Jesus is infinitely meritorious. He wrought it out in our nature, as our Substitute. It was accepted for us and is placed to our account. Before we have done one good work, altogether irrespective of good works, the moment we believe, God places the righteousness of Jesus to our account. It is ours. Ours by free gift. As much ours as if we had wrought it ourselves. It is in this that we are justified. In this we are truly righteous, therefore we are accepted of God, and no charge lies against us in the book of God. All is met. All is answered. The just God acquits us from all charges, pronounces us righteous, declares us to be free from all condemnation. Thus, "Christ is the end of the law for righteousness to every one that believeth." Beloved, when satan tempts you, when fears distress you, when your past conduct generates despondency, when the claims of the law disturbs you, endeavour to exercise faith in this glorious fact, that God imputes righteousness without works.

Jesus, how glorious is thy grace!
When in thy name we trust,
Our faith receives a righteousness,
Which makes the sinner just.

Jesus Christ the same.—Heb. xiii. 8.

Immutability is one of the essential perfections of Jehovah. He claims it as his right. He presents it as a source of comfort to his people, when he says, "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." But the Lord Jesus is immutable, because he is divine. He changes not. He is the same in all the glories of his person—in all the purposes of his heart—in all the doctrines of his gospel—in the greatness of his love—in the omnipotence of his power—in the tenderness of his sympathy—in the merit of his blood—and in his hatred to sin. Is Jesus immutable? Then let us adore him as divine. Let us trust him with implicit confidence. Let us hold fast the precious truths of his holy gospel. Let us seek comfort in him, when our earthly gourds wither, and all our cisterns are broken. He is the same in darkness as in the light. When we are cast down, as when we are filled with joy. When providence frowns, as when all things around smile and rejoice. He is always Jesus, the Saviour; the kind, the condescending, the faithful, the tender Saviour. He is the same to-night, as when we first tasted his love; and as when our hearts danced at the sound of his name.

His purpose and love are the same,
Whatever the changes I find,
A trifle may alter my frame,
But nothing unsettles his mind.

I shall die in my nest.—Job xxix. 18.

Job's nest was very comfortable, and appeared to be very secure. It was on high and not to be easily reached. He knew that death could reach it, but he thought that nothing else would disturb it. His conduct was consistent, and his conscience was quiet; God was his Father, and providence, his friend. "Then I said I shall die in my nest." But, alas! suddenly a storm arose, the nest was destroyed, and the poor bird lay bleeding and exposed. No earthly nest is out of danger. Temporal comforts are only lent. The higher the tree in which we build, the more exposed to the whirlwind and the storm. The inhabitant of the low place enjoys the shelter. Here we have no continuing city. In one day we may be brought down. Let us therefore endeavour to leave our matters more with the Lord, and learn to be content with his appointments. We must die. But *when*, and *where*, and *how*, should be left with the Lord. Five minutes after death, it will matter very little, whether we died on a bed of down, in a spacious chamber, surrounded by friends; or at some rich man's gate neglected and alone. Present comforts may all leave us, our soft nest may be scattered to the winds, but our union to Jesus nothing can disturb.

I would not contend with thy will,
Whatever that will may decree;
But O, may each trial I feel
Unite me more firmly to thee.

Leaning upon her beloved.—Song viii. 5.

Jesus is the object of a believer's love. To him the world is a wilderness. Heaven is his Father's house and his home. He is passing through the wilderness in company with Jesus. He is represented as the bride leaning on her beloved. This is indicative of weakness in herself, and confidence in her beloved. He is her strength as well as her guide. Her support as well as the object of her affection. She leans on him as well as converses with him. He supports as well as comforts her. Believer, keep close to thy Saviour's side. Never leave him while in this waste howling wilderness. Lean on him, and when you feel weak *lean hard*. His strong arm is put forth to support thy weak frame. He will bear thee up. He will lead thee on. The more you lean on him, the more you will love him; and the more you love him, the closer you will cleave to him. Yield to his guidance, trust in his love, lean on his power, walk by his side, and commend him to others around you. In his company you are safe, in communion with him you will be happy: like the two disciples of old, your heart will be warmed, and you will be at the end of your journey before you are aware of it. He is always at your side, believe and prove him near.

On thy Saviour's love and power,
  On his righteousness and blood,
Lean in every trying hour,
  Lean till you sit down with God.

Ebenezer.—1 Sam. vii. 12.

We have *required* help, for as creatures we are exposed, weak, and foolish; and as christians we are surrounded by snares, opposed by enemies, are timid and fearful, and easily turned aside. We have *received* help, and help in every time of need. It was through divine assistance that we we were able to overcome unbelief and evil habits; to break away from our old connections; to take up our cross and bear it after Jesus; to stand our ground amidst storms of temptation, and powerful opposition; to persevere in the good old way. Having obtained help of God we continue to this day. Let us then set up our Ebenezer, and acknowledge the help we have received. Its source was divine, it came from above. The supply has been sufficient—well tim'd—exactly suited to the circumstances in which we are placed. The manner of communication was at times direct, we can say, "The Lord helped me:" at other times indirect, the Lord helped us by others. What should be the result? Praise—hearty, grateful, constant praise. Prayer—fervent, faithful, frequent prayer for help in future. Patience—giving the Lord time, and waiting in quiet expectation for the fulfilment of his word. Testimony—God is faithful.

Here I raise my Ebenezer,
Hither by thy help I come;
And I hope, by thy good pleasure,
Safely to arrive at home.

The word of his grace.—Acts. xiv. 3.

This is one of the titles of the blessed gospel. It is God's gracious word. His gracious word to graceless sinners. It originated in grace, and was once a mighty thought hid in the depths of the mind of God. It was introduced into our world by grace, and by grace alone it has been continued until now. It publishes grace, or a free pardon to all sinners who believe in Jesus: a hearty welcome to the Lord's throne: a fulness opened in the Redeemer's person to supply all our wants; and a legal title to heaven by faith in Christ Jesus. It is made effectual by grace, and is the instrument by which the Lord produces the work of grace in our hearts. It is essentially different from law, or legal requirement; for it speaks of favour shewn, it presents blessings of inestimable value, and proclaims everlasting liberty as an act of sovereign grace. Beloved, beware lest you legalize the gospel, or turn it into a law requiring, rather than what it is, the joyful sound of the Jubilee, proclaiming pardon, peace, liberty, and restoration to an everlasting inheritance. It is the good news of God's favour, the glad tidings of a full salvation for the poor, lost, and degraded children of men; of every blessing man can need, without money and without price.

O Lord! the treasures of thy love
  Are everlasting mines;
Deep as our helpless miseries are,
  And boundless as our sins!

Is thine heart right?—2 Kings x. 15.

This is an important enquiry. With some the head is right, it has clear views of doctrine, and can make correct statements respecting christian experience, but the heart is not right. Reader, is thine? Is it broken *for* sin? Is it set *against* sin? Is it *fixed* on the Lord Jesus? Do you embrace the Lord's word, rest for acceptance on Jesus' finished work, and endeavour so to walk as to please God? Is your heart glowing with love to the saints, pity for the world, and zeal for the glory of God? Can you live comfortably, without living upon Christ? Can you be satisfied without fellowship with God? How is your heart affected towards the bible, the Lord's day, and the means of grace? Are you humbled under a sense of your sinfulness, and filled with wonder at the exceeding grace of God towards you? If so, your heart is right. But it will not be long right unless it is kept near to Jesus. You must often visit Gethsemane and Calvary, you must have fellowship with Christ in his sufferings, or you cannot keep the heart right. If it is not right, are you mourning on account of it? Do you take it to Jesus? Perhaps you are saying,—

If mine were right, it could not be,
Good God, so contrary to thee,
So prone to every sin:
It must remain an evil heart,
Till thou thine hallowing grace impart,
And Christ is formed within.

He shall direct thy paths.—Prov. iii. 6.

Are you in perplexity? At a loss which way ı take, or what to do? Does providence baffle l your schemes, and leave you in confusion ıd trouble? The Lord is teaching you the ıe lesson which he taught his prophet Jeremiah, ho said, "O Lord, I know that the way of ıan is not himself: it is not in man that walk-:h to direct his steps." You must go to the ord for wisdom, as well as for grace; and look ı him for direction, as well as salvation. He ıs marked out your path, but you cannot see ıe lines; go to him in child-like simplicity and ık him to throw light upon it, and then it will ɜ all plain. Seek his direction before every ovement. Beseech him to go with you in ery enterprise. "In every thing by prayer ıd supplication with thanksgiving, let your quests be made known unto God." "In all ıy ways acknowledge him, and he shall direct ıy paths." His eye is upon thee for good. is ear is open to thy prayer. He will be very acious unto thee at the voice of thy cry, when ɜ shall hear he will answer thee. Consult his ord, seek his blessing, honour his love, keep s company, aim at his glory, and he shall rect thy paths. He only can direct you aright, ıd he has promised that he will.

Commit to him thy doubtful way,
Rest on his care, and trust his hand:
His goodness shall thy path display,
And soon a prosp'rous end command.

Mourning every one for
Ezek. vii. 1

Such is the effect of real c
The sinner under alarm ma
the punishment of his sin; l
liever will mourn, because he
a God of love, and broken a
just, and good. He will mou
dwells in him, which no one l
as well as for the iniquity th
his fellow men. He daily r
daily sins. Yet he is not un
that the blood of Jesus Ch
from all sin. He knows tha
will not impute sin. He kn
cepted in the Beloved. The
mourn. The greater his co
the sweeter his enjoyment of
the closer he walks with G
mourns for his iniquity. His
life. Godly sorrow, which
repented of. Beloved, do y
iniquity? Has there been
working in your heart to-day
you must daily repair to the f
sin; and you should daily m
quity. Mourn, but do not
but hold fast your confidence

Dear Lord, may I a mo
Over my sins and after
And when my mourning
Enjoy thy comforts eve

Christ died for the ungodly.—Rom. v. 6.

Not for the weak merely, but for the wicked. those who where totally depraved, and en- ly unworthy of his notice. Who had lost image of God, were alienated from the life God, and were enemies to God. What won- us grace is this! Had he died only for the ral, or the amiable, or those who had some- ng to recommend them to his notice; we ght have given way to despair, and have con- ded that he could not have died for us: but was for the ungodly. Just such as we are. ually for us if we believe in him. In our ad. As our Substitute. That we might er die. He was made sin for us, who knew sin; that we might be made the righteousness God in him. Let us then draw comfort from s fact, that Jesus died, in order that ungodly ners might live for ever. He bore our sins his own body on the tree, that we being dead sins might live unto righteousness. We there- e, as believers in Jesus, shall never die. Our s are atoned for. For us expiation is made. are entitled to life. We have it. For Jesus d, "Verily, verily I say unto you, he that be- veth on me hath everlasting life." O thou rious Redeemer, how shall we sufficiently ise thee for thy wondrous love!

Was it for crimes that I had done
He groan'd upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

I would not live alway.—Job vii. 16.

Yet we should be willing to live as long as God pleases. He will keep us in this world no longer than he can in some way get glory by us. Still, pain and suffering make life appear long, and death desirable. It is generally the sufferer who says, "I loathe it, I would not live alway." But the language is suited to us, for if we were to live alway, we should sin alway, we should mourn alway, we should be alway passing through tribulation. Who would live alway at a distance from home, in a state of exile? But such is our state now. Well, we shall not live alway, nor shall we live long, our remaining days may be very few; let us not therefore be much concerned about how long we shall live, but let us aim to live to some good purpose. Let us live while we live. Let us live for God—for the good of souls—for the spread of the gospel—for the improvement of the church—for the honour of Christ—and for the destruction of sin. Let us endeavour so to live, as neither to fear peath nor life; being prepared for the one, and useful in the other. Let us live expecting everlasting life, where the satisfaction will be perfect, and the appetite for enjoyment will be always fresh. Let us live *upon* Christ, *for* Christ, and as much *like* Christ as possible.

No; I would not always live,
Always sin, repent, and grieve,
Always in my dungeon groan,
Always serve a God unknown.

He hath settled on his lees.—Jer. xlviii. 11.

This was the effect of prosperity. He was now wise in his own wisdom, and strong in his own strength. All was calm and tranquil, and he was settled down in self-satisfaction. This would soon be the case with us, if it were not for trials and temptations. We should, like Israel, forget God our Saviour, and lightly esteem the Rock of our salvation. To a certain extent this is sometimes the case, we settle down, and then prayer becomes formal, spiritual good tasteless, the things of God mere common place matters. There is no wrestling with God, no direct communion with God, no savoury spiritual conversation; the form is maintained, but the power is gone. When this happens, if we are really christians, we may look out for troubles, for they will surely come: our God will stir us up, as the eagle stirreth up her nest. He will send one trial upon another, one message after another, until he brings us back to himself with weeping and supplication. Moab *may* settle on his lees, but Israel *shall not;* therefore beware of sinking into such an unbecoming state. "Woe unto them that are at ease in Zion." Now is the time for diligence, for activity in God's cause, for carrying out the Saviour's precepts. Let us work, not sleep; be active, not settle on our lees.

Be wise to run thy race,
And cast off every load:
Strive to be rich in works of grace,
Be rich towards thy God.

Wash me, and I shall be whiter than s
Ps. li. 7.

David was no common sinner. His were of a crimson colour. His views of were vivid and powerful. But so exalte his views of the efficacy of the atonemer he felt persuaded that if it were applied, it entirely remove the stain. He believed the Lord washed him, he would do it thoro that every spot and trace of sin would be away, and that he should be pure as an a light. He has realized this. He is enjo at this moment. Beloved, however bla crimes, however deep the stains of sin n on thy soul, the precious blood of Jesus c move the whole. If thy God wash thee, l purge out every stain; he will make the fectly clean. It is said of those above were once sinners like thee below, "*Th without fault before the throne of God.*" it is said of Jesus, to his eternal honou he is able "*to present you faultless befo presence of his glory with exceeding joy.*" never can estimate the value of a Saviour's l You never can have too exalted views of it cacy, for it *cleanseth from all sin.* Pr blood! The blood of Incarnate Deity, r cleanse my soul completely and for ever!

See, see the fountain flows,
To purge thy guilty stains,
Till whiter than the purest snows,
Descending o'er the plains.

Yet will I trust in him.—Job xiii. 15.

Nor can you do better. Nay, you cannot do so well. It is the very best thing you can do. But suppose he strip me of my property, bereave me of my children, deprive me of my health, sever me from my friends, and hide his face from me. Still trust in him. Not only so, but if he appears to stand over you as an executioner, with the axe uplifted, ready to strike the fatal blow, still trust in him. You have his word, and he cannot deny it, he will not falsify it. He *must* be faithful. He *will* be kind. He never can turn away from the imploring eye of his afflicted child. He never will refuse to honour his word of promise, when it is pleaded at his throne. Trust in him, for he is only trying thy faith, deepening thy experience, and laying a foundation for thy future happiness. Trust in him, and you will some day bless him for this very trial. Trust in him, and when he hath tried you, you shall come forth as gold. Though satan tempt you, though corruption rage within you, though the world may frown upon you, though christian friends are unkind to you, though all things appear to be against you, still say, "*Yet will I trust in him.*" Let nothing shake your confidence in God.

Why should I dread Jehovah's hand,
Though it might crush to dust?
'Tis love that gives his arm command,
And in that love I trust.

The day of small things.—Zech. iv. 10.

The work of grace in some persons is scarcely discernable. Their faith is so weak. Their knowledge is so small. Their love is so feeble Their reserve is so great. They cannot open their minds to any one. They are held in perpetual bondage. Yet they are the Lord's. They have light enough to see the emptiness of the world, the vileness of sin, and the value of Christ. They long for the enjoyment of his love, and desire above all things an interest in him. They cannot say they love him, but they heartily desire to do so. They have many fears and few joys. They say they do not pray, and yet they could not live without going to the throne of grace. In their esteem nothing is to be compared with union to Christ, no people are so happy as the Lord's people, and they feel that they would give a world to be like them It is with such the day of small things, but there are the things which accompany salvation. There is the acorn from which the oak will grow There is the dawn which will introduce the perfect day. Beloved, do not despise the day of small things; God does not; Jesus does not you should not.

The first faint spark of good desire
Which feebly would to heaven aspire,
Its kindler God will not despise;
The spark into a flame shall spread;
And bless'd by him the smallest seed
Of faith into a tree shall rise.

Before honour is humility.—Prov. xviii. 12.

The Lord always humbles, before he exalts. He strips us, before he clothes us with the best robe. He empties us, before he fills us with his grace. We must take our seat on the dunghill, before we are raised to sit with the princes of his people. It is the weak that he strengthens. The poor that he supplies. The condemned that he justifies. The homeless that he receives. The totally unworthy that he crowns with glory. We must lie low, if we would rise high. We must be nothing, if we would inherit all things. We must be quite empty, if we would be filled with all the fullness of God. He giveth grace unto the humble. Joseph must lie in the dungeon, before he is seated in the second chariot of Egypt. David must be hunted like the partridge upon the mountains, before he is raised to fill the throne of Israel. Paul must be a poor blind sinner, before he becomes the great Apostle. This is God's plan. The righteous who are now accounted the offscouring of all things, are destined to shine as the sun in the kingdom of their Father. Beloved, fear not to go down; the lower you descend in humility, the higher you will rise in glory: the deeper your penitence, the sweeter your joys. God resisteth the proud, but he giveth grace to the humble.

He draws from human littleness,
His grandeur and renown;
And humble hearts with joy confess,
The triumph all his own.

Grace to help in time of need.—Heb. iv. 16.

The term grace, includes the wisdom and strength, which may be necessary to enable us to act aright, under all circumstances. We daily need grace. But there are seasons in which we need grace especially: as in prosperity, to keep us from getting proud and presumptuous: in adversity, to keep us from complaining or desponding: in temptation, to preserve us from its snares: and in death, that we may die to the Lord's glory. Grace is to be had. There is a throne erected on purpose to dispense it. It is given to the most unworthy. It is to be had in answer to prayer. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Let us not attempt any thing in our own strength, or fancy that we can accomplish any thing by our own wisdom; but let us live under a deep sense of our need of grace, of God's willingness to bestow it, and of the incalculable benefits to be derived from it: thus let us approach the throne, pleading the name of Jesus, that so we may be supplied. O for grace to keep me in health, to cheer me in sickness, but especially to make me victorious in death!

The grace I every moment want,
The fresh supplies of faith and love,
God of exhaustless mercy, grant,
In answer to my Friend above.
Increase my faith, confirm my hope,
Until I yield my spirit up.

I believe God.—Acts xxvii. 25.

The most reasonable thing in the world, and yet at some times the most difficult. He has spoken to us in the plainest terms, he has confirmed his promises with the blood of his dear Son, he has made every one of his saints a witness to his faithfulness, and yet we do not half believe him. We do not absolutely doubt the truth of his promises, or his faithfulness to them, but we question their application to us. Yet he has described our characters, presented us with examples as much like ourselves as possible: but unbelief is so strong, satan is so active, and present things have such influence, that we do not believe God. May he deeply convince us of the sin of unbelief, humble us for it before his throne, and send his Holy Spirit to work faith in our hearts. Beloved, do you, as you read, or hear his precious promises, say, "That is true. God will perform it. He will make it good in my experience. Therefore, I cannot want. I will not fear. I will only trust in his word, rely on his power, plead at his throne, and wait for the fulfilment of the promises in his own time and way." Such should be the language of all our hearts. But, alas! how few of us use it. Our Lord corrects and encourages us to-night, by saying, *"Be not faithless but believing."*

Now learn in every state,
To make his will your own;
And when the joys of sense depart,
To walk by faith alone.

easy to talk of faith, but
exercise it. It is easy to l
do under certain circumsta
cumstances which tries u
fail. A haughty spirit go
are never safe, but as w
strength, and rely on God'
dark night, the fierce foe, t
much tribulation, will pro
to start well, but when the
they have not the root of
in the time of trial they fall
christians, in the warmth o
reflect on more advanced
they come to be tried th
inent. We do not know
God shews us; for the he
all things, and grievously i
ings of the Holy Spirit,
satan, and by the myster
his providence, he proves
our profession is worth. l
them, and try them. I wi
through the fire." May
shine brighter, and be more

O Lord! how wondrou
To try our faith, our
So, passing through the
The silver flows mor

His fruit was sweet to my taste.—Song ii. 3.

The Lord Jesus is incomparably lovely. His personal excellencies baffle the powers of description. Every beautiful figure which nature can furnish is employed to set him forth. But a spiritual perception is necessary to discern and delight in him. Every one who perceives his glory, applies to his fulness; and every one who applies to his fulness, receives and enjoys his communications. Here he is compared to the apple tree amidst the trees of the wood, as affording refreshing shade and delicious food. "His fruit was sweet to my taste." His fruit includes the promises he has made, the pardons he bestows, the reconciliation he has effected, the peace he imparts, the fellowship he has with his people, the assurances of his love, the joys of the Holy Ghost, the hope of eternal life, access into God's presence, and the precious foretastes of glory which he sends. These are sweet, incomparably sweet to every spiritual mind. Sheltered from storms, protected from foes, preserved from the sultry sun, and fed with the fruits of salvation, the believer is happy, and his Saviour is precious to his soul. And while the fruits of Jesus are sweet to him, sin is bitter; he has no relish for the follies, vain amusements, and sinful pleasures of the world.

Oh! sweet repast of heavenly love,
How rich these royal dainties prove;
In thine embrace 'tis life to be,
So sweet thy fruit and shade to me.

mies, this would ...
rebel—of a traitor—of one w
against him. God accepts ou
we accept his Son. Jesus is pr
the gospel as God's free gift, as
to our case, as a blessing whicl
do, or can need. This gift is
in general, they put it from tl
with contempt. We did this c
the Holy Spirit quickened ou
ened our minds—and wrou
hearts, then we gladly embrac
received Christ from God, w
God from Christ; we are acc
entitled to all spiritual bless
God now accepteth our worl
and worthless as they are: b
... of a beloved child, th

I am Alpha and Omega.—Rev. i. 8.

This is the Saviour's testimony to his own dignity and glory. He takes the first and last letters of the greek alphabet, which enclose and include all the rest, and says, "I am Alpha and Omega." These letters form the words which reveal and make known facts, Jesus is the great manifester of God. By him the divine nature and perfections are brought to light. These letters include all that is necessary for communication, among all who use the tongue. Jesus is the All-sufficient One. He possesses in himself all that is necessary for our preservation, salvation, consolation, and glorification. He comprehends in himself all wisdom and knowledge, all worth and wealth, all time and eternity. He is the source and end of salvation. From him it flows and he is the centre round which it revolves. To be all this he must be God. He is naturally, essentially, and eternally divine. He includes in himself all that is great, good, and glorious; therefore believers are never weary of hearing of him, or speaking in his praise. In him sinners will find all they need. Sweet view of Jesus this, *four times* in this book does he take this title, therefore we should often dwell upon it and derive benefit from it. It is full of precious food and sterling worth.

When o'er the word my eye is cast,
There Jesus is the first and last,
And all the blessings there made known,
Their Alpha Omega own.

All these things are agai

What things? These l
ments, persecutions, sorr
Against you! Never. Th
unless they lead you into
to this world—alienate yo
and prevent your being u
generation. They cannot
wean you from earth—lea
the Saviour—render the
and make you long for
against you but for you
come according to the ar
ous providence, and that
sends them for your good.
ing for it springs from ign
or forgetfulness of your n
or from unbelief and a b
flects upon the love, care,
God. These things are
perplexing; but they are
good, and while you are
working together under di
present and everlasting w
apt we are to mistake th
and to lose sight of God's

Let saints their gloo
No reason have they
Whatever ills befa
No troubles from th
For God is holy, goo
And overrules the

My God, we know thee.—Hosea viii. 2.

ι is a great mercy to know God. No one es except he is taught of God. We did not ce, if we do now. We can only rightly know d, by knowing Jesus, for he hath revealed n. To know him as revealed in the broken r, only fills us with terror and alarm: for ere we only learn his justice—requirements—ath—terror—power—majesty—and jealousy. it to know him as revealed in the gospel, as ide known in Jesus, fills us with joy and ace: for there we see his pity and compassion his love and grace—his power and mercy—kindness and attention—his friendship and nevolence, united and agreed to do us good. we know God, we shall trust in his word; we ill love his perfections; we shall perform his cepts; we shall cleave to his people; we ill be often at his throne; and we shall de-ht to do his will. To know God is to be ly wise, and to possess everlasting life; for 'his," said Jesus, "is life eternal, to know thee only true God, and Jesus Christ, whom thou st sent." The knowledge of God comes from ding his word, watching his providence, stu-ng his works, and the teaching of his Holy irit. Can we say to-night, "MY GOD, I OW THEE? MY GOD, I LOVE THEE?"

Come, Holy Ghost, unfold the word,
Reveal the Saviour's name;
Fill with the knowledge of the Lord,
The infinite I AM.

DECEMBER 9.

f God is eternal life.—Rom. vi. 23.

ert is eternal death. With this the
ns us. But God hath given to us
, and this life is in his Son. Jesus is
iod, and eternal life. We have the
eternal existence, of eternal existence
sin, pain, sorrow, grief, and disap-

Of eternal existence in the enjoy-
ase, holiness, honour, wealth, peace,
nd satisfaction. Eternal employment
ment. This is given us. Given us
is the expression of Jehovah's love
display of his sovereign and distin-
race. Angels sinned, and are thrust
ell; we sinned, and our God against
have sinned, has given to us eternal
y believer has the principle now. He
ed together with Christ, he is alive

Beloved, let us live in hope of this
. Let us press onward to the enjoy-
. Jesus has promised it to all his
e says, "I give unto them eternal
they shall never perish, neither shall
pluck them out of my hand. My
hich gave them me is greater than all;
e is able to pluck them out of my
hand."

nswer then thy blest, design,
Bring to me the life of grace,
ring me larger life divine,
Fill my soul with holiness,
it me for the life above,
ll the life of heavenly love.

He is Lord of all.—Acts x. 36.

Jesus has supreme authority. He rules over all. He has all power in heaven and in earth. He doth according to his will. All creatures are under his controul, and must subserve his purpose. He claims all as Creator, he reigns over all as Mediator. He uses all to fulfil his pleasure. He is worthy of our highest praise. All men should honour the Son, even as they honour the Father. We can go to no place, and justly say, Jesus does not reign here. We cannot lay our hand on any thing, and say, Jesus has no claim to this. We can refer to no event, and say, Jesus will not overrule this. He knows all existencies. He claims all he knows. He presides over all he claims. He uses for his glory all over whom he presides. Every thing is at his beck. The fish of the sea. The fowls of the air. The beasts of the field. The angels of God. The devil and his host. The lost souls in hell. The glorified in heaven. Sinners and saints on earth. He is Lord of all. He sits at God's right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named,—not only in this world, but also in that which is to come. As the supreme Lord, he is to be loved, feared, and obeyed.

Worthy the Lamb of boundless sway,
In earth and heav'n the Lord of all;
Him all the hosts on high obey;
Let men before his footstool fall.

The true light now shinet

Our land was once shrou
of Paganism, this was disp
duction of the gospel. T
veloped in the darkness of
partly dissipated at the refor
superstition still hang over s
the true light nevertheless
from the written word, and
dreds of pulpits. It has s
has shone into our hearts.
covered our real state by
true character. The way of
The source of true pleasure,
acceptable obedience. It sh
mildly, clearly, and constantl
play God's free grace. To
comfort—to *work* with plea
confidence—to *fly* with ce
home with satisfaction. Do
shine? Then let us be than
are still sitting in darkness
death. Let us improve our
ing in the light as our God
living in fellowship with hi
the light in every direction t
ability. Let us beware of
cleaving to the pure and ins

O! to rescue men f
Let the light withi
Sinners to the Savio
By an energy divi

ave I no power to deliver?—Isai. l. 2.

s is a question for unbelief. For *your* u
. If God can deliver—if he has promis
iver—why then these fears, this gloom, a
erplexity? Look your difficulty full in t
walk round it and examine it on every si
hen you have done so, answer your Lor
ion, "*Have I no power to deliver?*" Y
pply it to sin, its guilt, its power, its co
nces. You may apply it to satan,
e, his craft, his determined opposition
You may apply it to the world, its snar
rsecution, its spirit. You may apply it
nd all the circumstances in which you c
aced by an adverse providence. Can
God deliver you? Is his arm shorten
t cannot save? Or is his ear heavy, tl
nnot hear? If not, why then doul
cast down? Hope thou in God, for th
yet praise him. He hath delivered,
deliver, and he will yet deliver you. Grie
ot by your unbelief, but trust in his wo
pon his name, look to his arm, and
hew you that he has power to deliv
at he will exert it on your behalf. He sa
l upon me, and I will deliver thee."

Jesus, the wonders of thy name
To-day as yesterday the same
We all are call'd to prove;
No end is of thy mercies found,
We cannot stop thine arm, or bound
The omnipotence of love.

Mine anger is turned away from him.
Hos. xiv. 4.

God had been angry. He is angry with th wicked every day. His anger against them *judicial,* roused by their sin. It is fearful. I consequences are dangerous—dreadful. It wa displayed in the flood, more clearly in Geth semane and Calvary. Hell is the eternal man festation of God's just anger against sin. E is sometimes angry with his people. His ang against them is *paternal,* roused by the condu of his child. He is angry because he love His love to the person rouses his displeasu against the conduct. He shews his displeasu by afflictions—privations—and distresses. Bu his paternal anger is momentary. He chaste his child, and is angry because it is obstinate but as soon as it relents, mourns at his feet, co fesses its sin, appeals to his mercy, and plea the atonement, the frown gives place to a smil and he kindly says, "Mine anger is turned awa from him. I will receive the prodigal. I wi still love the child. I will restore the wander to his former place, privileges, and honours. will love him as though nothing had happene his sin shall only be remembered by himself. Sweet thought to lie down with to-night, "Th anger of God is turned away and he loves me.

Though his righteous anger rises,
Anger in a moment dies:
Mercy still his heart devises,
Life within his favour lies.

He doeth according to

The will of God is infi
all events. What God
he requires of us, she
What he accomplishes b
dence, shews what is nec
eye is in every place. Hi
The glorification of hir
keeps constantly in view
his people with himself,
benefits them; and what
glory to his holy name.
plan, performing his w
purposes, quietly, cons
amidst all the bustle, co
of men. His will is law
of right. To attempt to
son. If it could be effec
misery, and wretchedne
But the will of God is
Whatever he wills his p
ease and certainty. By
of the earth are reputed
doeth according to his w
ven, and among the inh
and none can stay his h
What doest thou?" E
effectually works thy sar

In heaven, and earth,
He executes his firm

Thou shalt call me, My Father.—Jer. iii. 19.

Our God loves us to realize his paternal relation to us, and to acknowledge the same in our approaches to him. A father can do what no one else can. He can forgive the basest conduct. He can love the most deformed child. He can receive the most ungrateful prodigal. He can bestow the most costly favour. He can exercise the greatest patience. So our God because he is a Father, pities us, pardons us, provides for us, loves us, blesses us, acknowledges us, and rejoices over us to do us good. Let us dwell upon this sweet view of the Almighty. Let us pray as to a Father. Let us work as for a Father. Let us expect as from a Father. Let us trust as in a Father. Let us love God as a Father. Let us speak of him as of a Father. Let us place confidence in him as in a Father. Let us seek the Spirit of adoption, if we have it not, to bear witness with our spirit that we are the children of God; to cry, Abba, Father, in our hearts; and to enable us, without fear or wavering, to call him our Father. O how much gloom and sadness it would prevent, how much comfort and peace would it bring to our souls, if we lived under the impression that our God is our Father! Beloved, endeavour to keep this view of thy God ever before thine eyes.

Abba, Father, Lord we call thee,
(Hallowed name!) from day to day:
'Tis thy children's right to know thee,
None but children Abba say.

n also knoweth not his time.—Eccls. ix. 12.

ll the future is unknown, a dark cloud hangs
veen us and it. We know not what shall
We know not the time of trial, when our
ces, our strength, and resolution shall be
d. We know not the time of temptation,
en satan will be allowed more particularly to
ult us, and try his strength upon us. We
w not the time of danger, when there is but
ep between us and a grievous fall, when our
stand ready to triumph over us. We know
the time of our death, it is fixed, it may
very near, but we are ignorant of it. This
uld teach us humility, let us not presume,
humbly wait upon our God. It should pro-
e caution, let us not be high-minded but
. It should stimulate to duty, let us work
le it is day, the night cometh, and it may
y soon be here. It should lead to watch-
ness, let us watch and pray, lest we enter
temptation. It should stir us up to prayer,
us pray always with all prayer and suppli-
ion in the Spirit. It should prevent careless-
s, self-confidence, and lukewarmness, our
s are on the alert, the snares are laid for our
t, the master is coming, the hour of death
y be just at hand. Let us therefore be sober,
l watch unto prayer.

Amidst a thousand snares I stand,
Upheld and guarded by thy hand;
Still let thy presence be my stay,
And guard me in this dangerous way.

Call his name, Jesus.—Matt. i. 21

That is, a SAVIOUR. He deserves the
for he undertook to save—he came in
world to save—he fulfilled the law, was r
curse, and atoned for sin that he might
he lives and pleads in heaven to save. E
save any character. He *will* save all his p
He *does* save all who come to God by hin
has saved myriads already. He saves
as an act of grace. He saves *fully*, or *fr*
evils *to* all good. He saves *eternally*, p
his people beyond the possibility of peri
He saves consistently with all the perfecti
God's nature. He saves without infringin
of the principles of the divine government
saves millions without injury to one. He
for his own glory, in obedience to his Fa
will, out of pure love to his degraded p
My soul, call him Jesus, for he has saved
Tell all around that he is Jesus, and car
them. His work is to save. His office
save. His delight is to save. He is the
the *all-sufficient*, the *omnipotent* Saviour.
saves though all hell opposes, he saves t
sinners are ungrateful, and he saves though
he saves doubt and distrust him. He is no
alted at God's right hand, as a Sovereign, t
repentance unto Israel, and the forgiveness o

Trust in his name, and you shall know,
Shall feel your sins forgiv'n;
Anticipate your heav'n below,
And own his love is heav'n.

The holy people.—Isaiah lxii. 12.

Such are all the Lord's people. He convinces them of sin, sets their hearts against sin, and they give up the practice of sin. They were chosen to be holy. Jesus gave himself for them that they may be sanctified. The Holy Spirit takes possession of them, in order to make them meet to be partakers of the inheritance of the saints in light. Holiness becomes their element and delight. They sigh for it, seek it, and endeavour to practice it. They were once very impure, but they are washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of their God. Justification lies at the root of sanctification. If the man is justified, he will be sanctified; and it is only by sanctification, that he proves his justification. In vain we talk of sin being pardoned, if it is not subdued. The man who can live in sin is neither just nor holy; he gives no evidence of interest in Jesus, or that he is a partaker of the Holy Ghost. All holy persons, discover their unholiness, mourn over it, pray to be delivered from it, strive against it, and long to be perfectly free from all that defiles. Such are the holy people, the redeemed of the Lord. Are you one of them? Is this your present experience?

Jehovah is a holy God;
Christ will alone the pure confess;
Angels are holy, and the road
To heaven, is that of holiness.

DECEMBER 20.

All things are become new.—2

Such is the feeling of the you
nd such is the fact in reference to
an. He has a new life, which is s
eds upon new provision, the bread
own from heaven. He is engaged
loyments, which are holy. He acts
otive, the love of Christ constrains
ims at a new end, even God's glory.
new society, the church of God.
ecome new. He has a new federal
econd Adam. He is introduced int
aradise, peace and reconciliation to C
under a new covenant, the covenant
ot of works. He enters into new
od, is his Father—angels, his servants-
his Brother—the Holy Spirit, his Co
stands in new relations, to God,
ld—to angels, a charge—to the world
s—to Christ, a servant—to the Holy
emple. He experiences new desir
es, new fears, and new joys. He lo
w heaven and a new earth, wherein d
eousness. He is not *as* he was,
not *what* he was, carnal. He is no
as, in Adam—he is in Christ. I
reature, old things are passed aw
l, all things are become new."

ow, Lord, I would be thine alone,
And wholly live to thee;
is grace indeed that thou should'st ow
A worthless worm like me.

DECEMBER 21.

Hast thou faith?—Rom. xiv. 22.

If you have, God gave it you, for it is the gift of God. If you have now, you had not once, for all are destitute of faith by nature. If you have faith, you feel the power of unbelief, struggle with it, and pray to be delivered from it. Hast thou faith in Christ? Do you believe that his claims are valid? That his word is true? That his sacrifice is sufficient to atone for thy sin? That he is the proper object of trust, love, and worship? That as a believer, he will save thee with an everlasting salvation? Have you faith to trust his word? To rely with confidence on his finished work? To profess your dependence on him alone? To commit your soul into his hands to be saved by his grace? Have you faith to venture in his cause, and boldly to avow yourself to be on the Lord's side? Have you faith in God as your Father? Can you believe that he cares for you, that he will supply your needs, that he will guide you by his counsel and afterwards receive you to glory? Can you trust his faithfulness, rest on his promises, and leave your concerns in his hands? Have you faith to believe that you are delivered from the law, that you are in friendship with God, and may walk at liberty? Daily feed your faith with God's promises, and watch against unbelief.

True faith refines the heart,
And purifies with blood;
Takes the whole gospel, not a part,
And holds the fear of God.

have given you an example.—John xiii. 15.

ıre you prepared to copy his example? Do . study it? Do you admire it? Do you rtily desire exactly to resemble it? In vain you hope to be saved by his sacrifice, if you not imitate his example. He left us an exple that we should follow in his steps. Look ıis faith in his Father's word. His love to Father's name. His zeal for his Father's ry. His submission to his Father's will. ; diligence in his Father's work. Look at his ; to his people. At his patience. His forrance. His long-suffering. His pity. His derness. His self-denial. His faithfulness. ; humility. His meekness. His sympathy. ; readiness to help them. Look at his pity sinners. Hear him pray for them. See him ;p over them. Observe how he seeks to ıefit them. How he stoops to them. How iently he endures their contradiction against ıself. He is your example. You are daily mitate him. You should every evening come your conduct through the day with his. vould do you good often to ask, How would us act in this case? What would he do unthese circumstances? O to be like him! copy his example daily—exactly! Holy rit descend and give the power!

Be Christ our pattern and our guide!
His image may we bear!
O may we tread his sacred steps,
And his bright glories share.

son. The re
relation in which he st
their righteousness. All light
so all our righteousness is from Jesu
the source of holiness, and he wrough
obedience in which we are justified.
is light enough in the sun for us all,
righteousness enough in Jesus for u
the light of the sun flows to us free
gives his righteousness freely. As
folly to look to any other quarter fo
the sun is shining; so it is folly
where for righteousness, but to J
the sun decks creation with beaut
the righteousness of Jesus mak
and glorious. Sun of righteo
walk in thy light, receive thy
and point sinners to thee for li

Christ whose glory fills
Christ the true and on
Sun of righteousness, a
Triumph o'er the sh
Day-spring from on h
Day-star in my heart

DECEMBER 24.

e truth and sell it not.—Prov. x

ı need the truth. It is necessary
.en the mind, sanctify the heart, ch
ı, and regulate the life. All goodne
.m truth, and all evil from error. T
ıy the truth. It is to be had, but it
ɔought. It will cost you something if
tain it. But you cannot buy it too de
has fetched a very high price, some ha
their liberty, all their comforts, and th
for it. It is in God's book, as in a mine
in Christ's person, as its centre and hon
bour in the mine. Study Christ. Be
laborious, and determined to have the
possible. Pray. Strive. Honor the Hol
who alone can put you in possession of
is his office to *teach* the truth, he *leads*
By degrees. By exercise. By a va
means. Having bought the truth, neve
No one can bid you a sufficient price for i
can find no substitute for it. You will
to need it, to direct you in perplexity—
fort you in sickness—to cheer you in s
and to support you in death. Pleasure
for it. Honour may bid for it. Wea
bid for it. But *sell it not*. Study it—
it—enjoy it—and practice it: make it yo
panion—your food—and your solace.

O thou the living way,
The truth, the life, bestow
That holy light whose vital ray
Shall lead, all truth to know.

Jesus was born in Bethlehem.—Matt. ii. 1.

WHEN Jesus was born, we do not exactly know, God hath concealed it; but THAT he was born, is most plainly revealed. We know *where* he was born, and *why* he was born. He had eternally existed as God. He was one *with*, and equal *to* the Father. But he became man. He was conceived in Mary's womb. He was born in Bethlehem. He was a weak and helpless infant, and yet at the same time the Mighty God, the Everlasting Father, the Prince of peace. Deity and humanity united in his person. He took our nature to take away our sins. He became a man in order to be a Saviour. He came on purpose to save sinners. This was his object. This was his work. For this he lived, and laboured, and suffered, and died. He came to be our substitute. He was born once, that we might be born again. He died once, that we might not experience the second death, but live for ever. His love passeth knowledge. His birth was the greatest display of condescension, which heaven or earth ever witnessed. It was introductory to his obedient life, meritorious death, victorious resurrection, triumphant ascension, and glorious second advent. He *was* born in Bethlehem, in weakness and poverty; he *will* soon come to earth again, with power and great glory.

God is in our flesh reveal'd,
  Heaven and earth in Jesus join,
Mortal with immortal fill'd,
  And human with divine.

DECEMBER 26.

Should it be according to thy mind.-J

Many appear to think so. If we by their conduct they think that the should have consulted their ease, the their aggrandizement. The gospel what they would like it to be. Pro not work as they desire. Few thing as they should be. Complaining mor it be according to thy mind? Is n carnal? Is it not selfish? Is it not If it were according to thy mind, wou glory be obscured? Would not o Would not thy lusts be fed? W temptations be stronger? Would n be greater? Is not thy God wise holier than thou art? Does he no Are not his mercies over all his v you may be afflicted, you may be be sickly, what then? You are wis for a competency, for freedom fr "should it be according to thy mi let us guard against such a spiri but it is unreasonable, it is crimi ous. The thing is impracticable govern, he is wonderful in coun in working. His ways are just, his designs are merciful, and w complete, every part will reflec

Let saints proclaim Jeho
And acquiesce in all his
He keeps eternity in sig
And what his hand perfo

[redacted]

[illegible] CHAPTER [illegible]

[illegible]

refore are they before the throne of God.
Rev. vii. 15.

HY? They were in great tribulation for ;' sake. They endured persecution, tempta- the inward conflict, sickness, sorrow, and a ty of afflictions, looking unto Jesus and seek-) please and glorify him. They were *in* great lation, but they were not *overwhelmed* by it. passed through it with courage, being divine- ›ported. They frequently contracted defile- in this filthy world, but they hated sin and loathed themselves on account of it, and washed their robes and made them white in lood of the Lamb. They knew—they priz- :hey used—and they enjoyed the open foun-

THEREFORE are they before the throne, are now safe—accepted—approved--happy. serve God day and night in his temple. They without weakness—weariness—or drowsi- They serve him cheerfully—perfectly—and erruptedly. They are freed from all want ain. They hunger no more. They thirst no . God *dwells* among them. They know no- of lassitude—opposition—or sorrow. The) feeds them in person, rules them in love, ;ads them to the everflowing fountain of life: lod has wiped away every tear from their eyes. are blessed far beyond their expectations.

With wondering joy they recollect
Their fears and dangers past;
And bless the wisdom, power, and love,
Which brought them safe at last.

rence

from him.

houghts are employed

our powers are prostrated betor

ted to him. God is *now* looking a

rt. Do you sigh and desire to get ne

Do you mourn and grieve over your d

om him? If so, he looks upon you w

d accepts the willing mind. They

ear to God here, will live with Go

But they who are satisfied with f

ip and distance, will be kept at a di

ughout eternity.

Why should my foolish passions rove

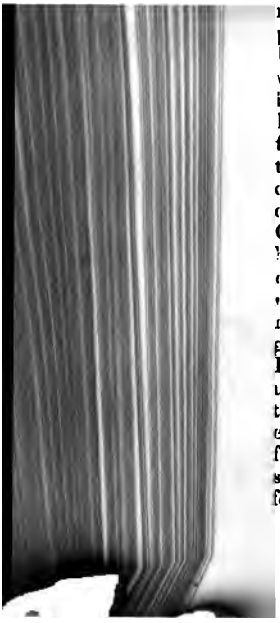
Where can such sweetness be

I have tasted in thy love,

and in thee!

are faults which he has not detected, follies which have escaped his notice, and he prays to be cleansed from them. He would not only have them pardoned, but the stain of them erased; he desires to be kept from them in future. Our secret faults are numerous, they often spring from inattention, from giving way to our natural inclination, from the unspiritual state of our souls. But the fountain of a Saviour's blood, will cleanse from them all; and the power of the Holy Spirit, can preserve us from a similar course in future. We need be filled with the Spirit, if we are to keep our hearts with all diligence, if we are to preserve a watch over our souls in private as well as in public; let us seek this blessing. Christians once enjoyed it, and we are exhorted to possess it: for the Apostle says, "Be not drunk with wine wherein is excess, BUT BE FILLED WITH THE SPIRIT." Seek it as a gift, and expect it as a favour.

Lord, who can all his wanderings know?
Or watch where guilt begins?
Then let thy grace my heart renew,
And cleanse from secret sins.



numerable mercies. Every w
promise fulfilled. Ten thous
Unnumbered blessings best
we have committed! What
jected! What privileges
How faithless we have been,
ful our God. Not one thi
that he promised, all is c
obligations are infinite. Ou
constant. Our lives should
Our persons wholly consecra
he hath dealt graciously wit
my sins, in hearing my pr
my foes, in protecting my
my feet, and enabling me
good ways. O my soul,
Lord, he is thy help and
upon him in every future t
to him all that is dear an
esteem. Live upon his wo
fulness. Act for his glory
saints. Rest in the Lord,
for him, and trust him more

Then in the history of r
When men review my
*They'*ll read his love in
In every line his prai

INVITATIONS.

Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isai. i. 18.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.—Matt. xi. 28, 30.

Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.—John vii. 37.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isai. xlv. 22.

Ho, every one that thirsteth, come ye to the waters, and ye that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price.—Isai. lv. 1.

Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever.—Jer. iii. 12.

And the Spirit and the bride say, Come: and let him that heareth say, Come: and let him that is athirst, come: and whosoever will, let him take the water of life freely.—Rev. xxii. 17.

And they would not come.—Matt. xxii. 3.

ıandeth all men every where
xvii. 30.
elieve the gospel.—Mark i. 15.
ommandment, That we should
me of his Son Jesus Christ,
her, as he gave us command-
23.
lment I give unto you, That
er; as I have loved you, that
other.—John xiii. 34.
nded you, that if any would
ıould he eat.—2 Thess. iii. 10.
, Love your enemies, bless
u, do good to them that hate
them which despitefully use
you.—Matt. vi. 44.
h persecute you: bless, and
pense to no man evil for evil.
est in the sight of all men.
ıs much as lieth in you, live
men.—Rom. xii. 14, 17, 18.
ngs be done with charity.—

done unto edifying.—1 Cor.

re ye eat, or drink, or what-
all to the glory of God.—

ing life.—John iii. 36.

Whosoever believeth in him shall receive remission of sins.—Acts x. 43.

Joy shall be in heaven over one sinner that repenteth.—Luke xv. 7.

Unto you therefore which believe he is precious.—1 Peter ii. 7.

We know that we have passed from death unto life, because we love the brethren.—1 John iii. 14.

As many as are led by the Spirit of God, they are the sons of God.—Rom. viii. 14.

If ye continue in my words, then are ye my disciples indeed.—John viii. 31.

Whom the Lord loveth he correcteth.—Prov. iii. 12.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. x. 9.

EXHORTATIONS.

Brethren, give diligence to make you
and election sure.—2 Pet. i. 10.

I beseech you, brethren, by the m
God, that ye present your bodies a livi
fice, holy, acceptable unto God which
reasonable service. And be not conf
this world; but be ye transformed by
newing of your mind, that ye may pr
is that good and acceptable, and per
of God.—Rom. xii. 1, 2.

I therefore, the prisoner of the Lord,
you that ye walk worthy of the vocatio
with ye are called, with all lowliness an
ness, with long-suffering, forbearing one
in love.—Ephes. iv. 1, 2.

Dearly beloved, I beseech you as s
and pilgrims, abstain from fleshly lust
war against the soul; having your con
honest among the Gentiles; that wher
speak against you as evil doers, they
your good works which they shall behol
God in the day of visitation.—1 Pet. ii

And exhorted them all, that with pu
heart they would cleave unto the
Acts xi. 23.

Exhorting them to continue in the f
that we must through much tribulati
into the kingdom of God.—Acts xiv. 2

ye be not deceived.

not the natural branches, take
spare not thee.—Rom. xi. 21.
rd not iniquity.—Job xxxvi. 21.
our spirit.—Mal. ii. 15.
at ye despise not one of these
tt. xviii. 10.
ay man spoil you through philo-
deceit, after the traditions of
rudiments of the world, and not
Col. ii. 8.
beloved, seeing ye know this
beware lest ye also being le
e error of the wicked, fall fro
fastness.—2 Pet. iii. 17.

A TABLE OF THE TEXTS.

		Page
en.	vi. 9	260
	xvi. 13	153
	xxix. 35	6
	xxx. 27	30
	xxxiii. 11	370
	xxxix. 21	276
	xlii. 18	94
	xlii. 36	346
ev.	x. 3	277
um.	xxiv. 23	314
eut.	i. 21	82
	vi. 12	132
	vii. 9	278
	xiv. 1	230
	xx. 4	293
	xxxi. 6	31
	xxxii. 9	176
d.	viii. 4	191
Sam.	i. 8	311
	ii. 9	232
	vii. 12	12
	vii. 12	328
	xiv. 36	215
	xv. 22	216
	xv. 29	68
Sam.	xii. 13	218
	xvi. 17	29
Kings	iv. 26	20

		Page
2 Kings	x. 15	330
1 Chron.	iv. 10	80
	xvi. 29	81
	xxii. 18	227
	xxviii. 9	115
2 Chr.	xxxii 25	121
Neh.	viii. 10	35
	ix. 33	312
Job	v. 8	248
	v. 17	295
	vii. 16	334
	xi. 5	221
	xiii. 15	337
	xv. 4	174
	xix. 25	111
	xxi. 14	255
	xxiii 10	285
	xxix. 18	326
	xxxiv. 33	365
	xxxv. 10	249
	xxxv. 14	42
	xlii. 6	300
Psalm	iii. 8	270
	xvii. 3	48
	xvii. 5	18
	xvii. 7	65
	xvii. 8	26
	xix. 12	369

			Page
Psalm	xxiii.	3	83
	xxii.	4	92
	xxv.	9	144
	xxvi.	2	196
	xxx.	10	296
	xxxi.	7	257
	xxxvi.	9	366
	xxxvii.	4	49
	xxxvii.	7	62
	xli.	11	205
	xlii.	2	45
	xlvi.	1	129
	xlvii.	4	141
	xlviii.	14	259
	l.	15	105
	li.	7	336
	li.	12	156
	lxi.	2	180
	lxii	5	223
	lxii.	8	152
	lxiii.	3	190
	lxv.	3	203
	lxvi.	10	342
	lxxi.	14	47
	lxxvii.	2	236
	lxxxv.	12	95
	lxxxvi.	4	272
	lxxxvi.	5	87
	lxxxvi.	11	258
	lxxxvi.	11	268
	lxxxix.	16	233
Psalm	xci.	15	11
	xciv.	19	167
	xcvii.	1	200
	xcvii.	10	22
	c.	2	317
	ci.	2	220
	ciii.	3	187
	ciii.	3	192
	ciii.	14	142
	civ.	34	60
	cvi.	4	247
	cix.	4	44
	cx.	3	21
	cxvi.	12	117
	cxvi.	16	25
	cxix.	11	33
	cxix.	25	52
	cxix.	82	146
	cxix.	132	197
	cxix.	172	147
	cxxx.	7	177
	cxxxvi.	23	305
	cxlvii.	3	309
	cxlvii.	11	224
	cxlviii.	14	36
Prov.	ii.	6	24
	ii.	8	244
	iii.	6	331
	viii.	32	208
	xi.	28	179
	xviii.	12	339

			Page
v.	xxiii.	23	363
les.	vi.	12	302
	ix.	7	344
	ix.	12	355
ıg	i.	4	15
	i.	4	235
	ii.	3	343
	ii.	10	252
	ii.	16	183
	v.	16	303
	vi.	3	289
	viii.	5	327
	viii.	6	151
ah	viii.	14	198
	xxvii.	4	210
	xxviii.	16	155
	xli.	14	27
	xlvi.	10	55
	xlix.	5	313
	xlix.	13	246
	l.	2	351
	li.	5	242
	liii.	3	240
	lvii.	19	100
	lxii.	12	357
	lxiii.	9	251
	lxiv.	6	19
	lxvi.	2	5
	iii.	14	275
	iii.	19	354
	viii.	6	321

			Page
Jer.	xiv.	8	287
	xxiii.	23	119
	xxxii.	27	298
	xxxii.	38	195
	xlviii.	11	335
	l.	34	265
Lam.	iii.	22	297
	iv.	2	41
Ezek.	vii.	16	332
	xx.	3	106
Daniel	iv.	35	263
	iv.	35	353
Hosea	vii.	13	286
	viii.	2	347
	xii.	6	69
	xiii.	6	267
	xiv.	2	319
	xiv.	4	352
Jonah	iv.	4	250
Miach	vi.	3	256
	vii.	7	269
	vii.	18	189
	vii.	18	57
	vii.	19	194
Hab.	iii.	2	291
	iii.	18	253
Zach.	iv.	10	338
Malachi	i.	2	271
	i.	6	113
	iii.	3	320
	iii.	8	264

		Page
Malachi	iii. 10	274
	iv. 2	362
Matt.	i. 21	356
	ii. 1	364
	v. 5	125
	v. 13	282
	v. 14	139
	v. 47	226
	vi. 6	71
	vi. 34	54
	xii. 20	307
	xiv. 31	254
	xv. 8	368
	xv. 25	114
	xvii. 8	211
	xxiv. 6	39
	xxvi. 58	262
	xxvii. 35	170
	xxviii. 20	93
Mark	ix. 24	17
	xiv. 8	145
Luke	i. 32	308
	ii. 10	16
	vi. 38	231
	vii. 47	58
	vii. 50	88
	viii. 35	306
	x. 20	108
	x. 41	104
	xii. 29	7
	xii. 32	137
Luke	xiv. 14	1
	xv. 2	2
	xvi. 3	2
	xvii. 21	1
	xix. 13	
	xxi. 28	3
	xxiii. 33	
	xxiv. 29	2
John	vi. 67	
	viii. 12	2
	viii. 32	
	ix. 4	1
	xiii. 15	3
	xiii. 18	2
	xiii. 34	2
	xiv. 6	1
	viv. 19	
	xvi. 20	1
	xvi. 27	2
	xvii. 10	2
	xix. 30	2
	xxi. 15	
Acts	v. 31	3
	vii. 52	3
	ix. 11	3
	x. 36	3
	xiv. 3	3
	xx. 35	1
	xxi. 14	1
	xxvii. 25	3
	xxviii. 15	3

		Page
om.	i. 7	165
	iv. 6	324
	v. 1	140
	v. 6	333
	v. 8	28
	v. 10	130
	v. 11	279
	vi. 23	348
	viii. 1	70
	viii. 12	164
	viii. 14	171
	viii. 15	37
	viii. 17	23
	viii. 32	46
	viii. 37	136
	viii. 37	280
	xi. 20	169
	xiii. 11	184
	xiv. 1	281
	xiv. 8	299
	xiv. 22	360
	xv. 13	301
	xvi. 26	98
Cor.	iii. 21	8
	iii. 23	181
	v. 8	201
	vi. 20	59
	vii. 22	358
	xv. 26	219
	xv. 28	159
	xv. 58	143

		Pag
2 Cor.	i. 3	9
	i. 3	13
	i. 20	16
	i. 20	20
	v. 14	11
	v. 17	35
	viii. 24	15
Galat.	i. 15	22
	iii. 11	14
	iii. 28	15
	v. 11	16
	v. 13	26
Ephes.	i. 6	12
	i. 13	5
	ii. 4	19
	ii. 5	5
	ii. 19	12
	ii. 19	15
	iii. 15	24
	iv. 14	20
	iv. 32	16
	vi. 6	22
Phil.	i. 10	28
	i. 21	9
	ii. 8	11
	ii. 9	1
	ii. 16	17
	iii. 10	8
	iii. 13	10
	iv. 5	6
Col.	i. 10	261

	iii. 1 .. [illegible]		..
	iv. 2 .. 234		[illegible]
1 Thess.	i. 10 .. 53		[illegible]
	iv. 1 .. 126		[illegible]
	iv. 17 .. 76		[illegible]
	v. 6 .. 193	James	
	v. 8 .. 163		
	v. 16 .. 212		
2 Thess.	i. 3 .. 104		
1 Tim.	i. 13 .. 175		
	ii. 5 .. 7	1 Peter	
	vi. 2 .. 186		
	vi. 8 .. 133		
2 Tim.	i. 9 .. 103		
	i. 10 .. 304		
	i. 12 .. 99	1 John	
	ii. 19 .. 148		
Titus	i. 2 .. 79		

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